

THE CHINESE RECORDER

VOL. XLIV.

SEPTEMBER, 1913.

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WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

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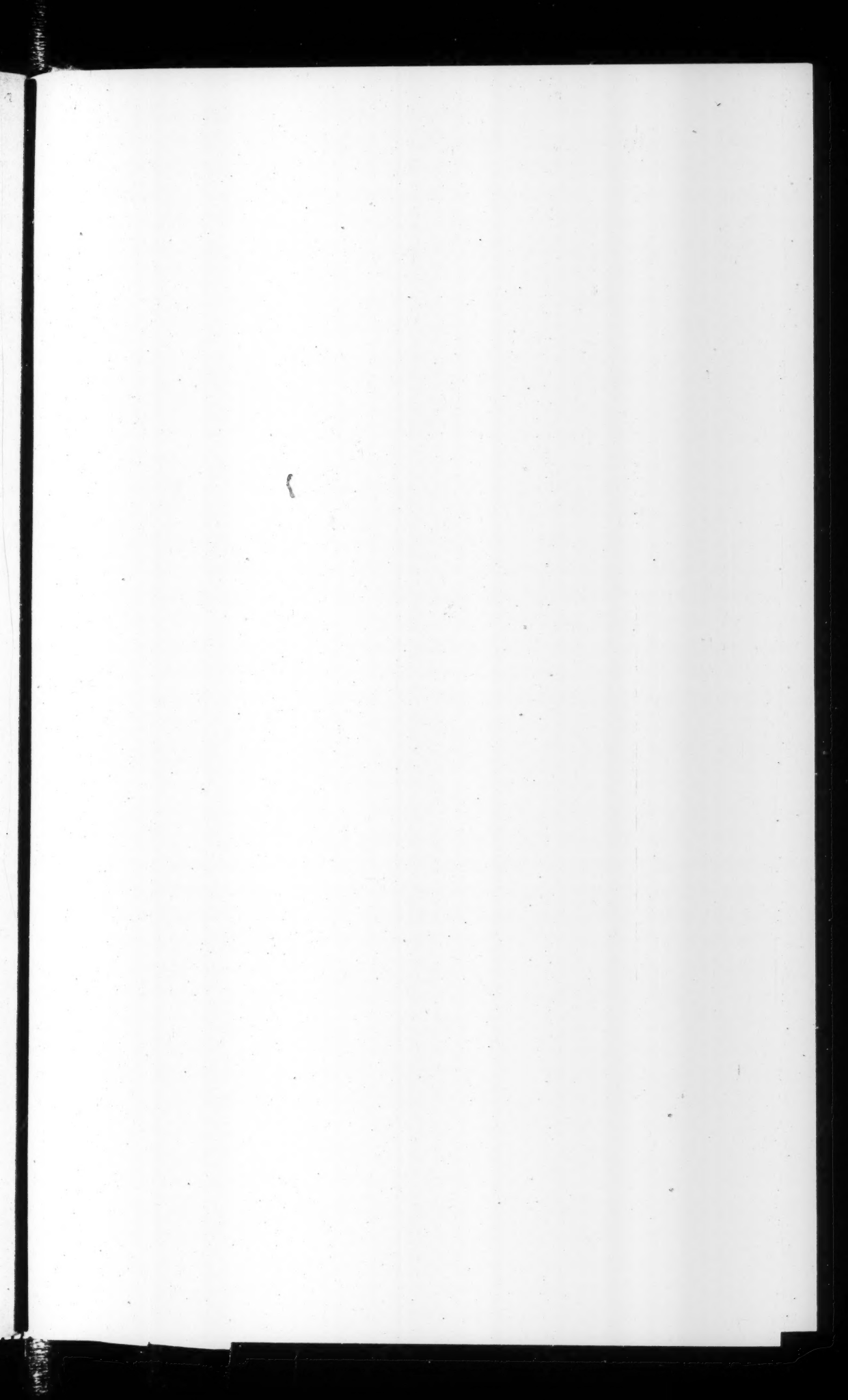
Hamburg.

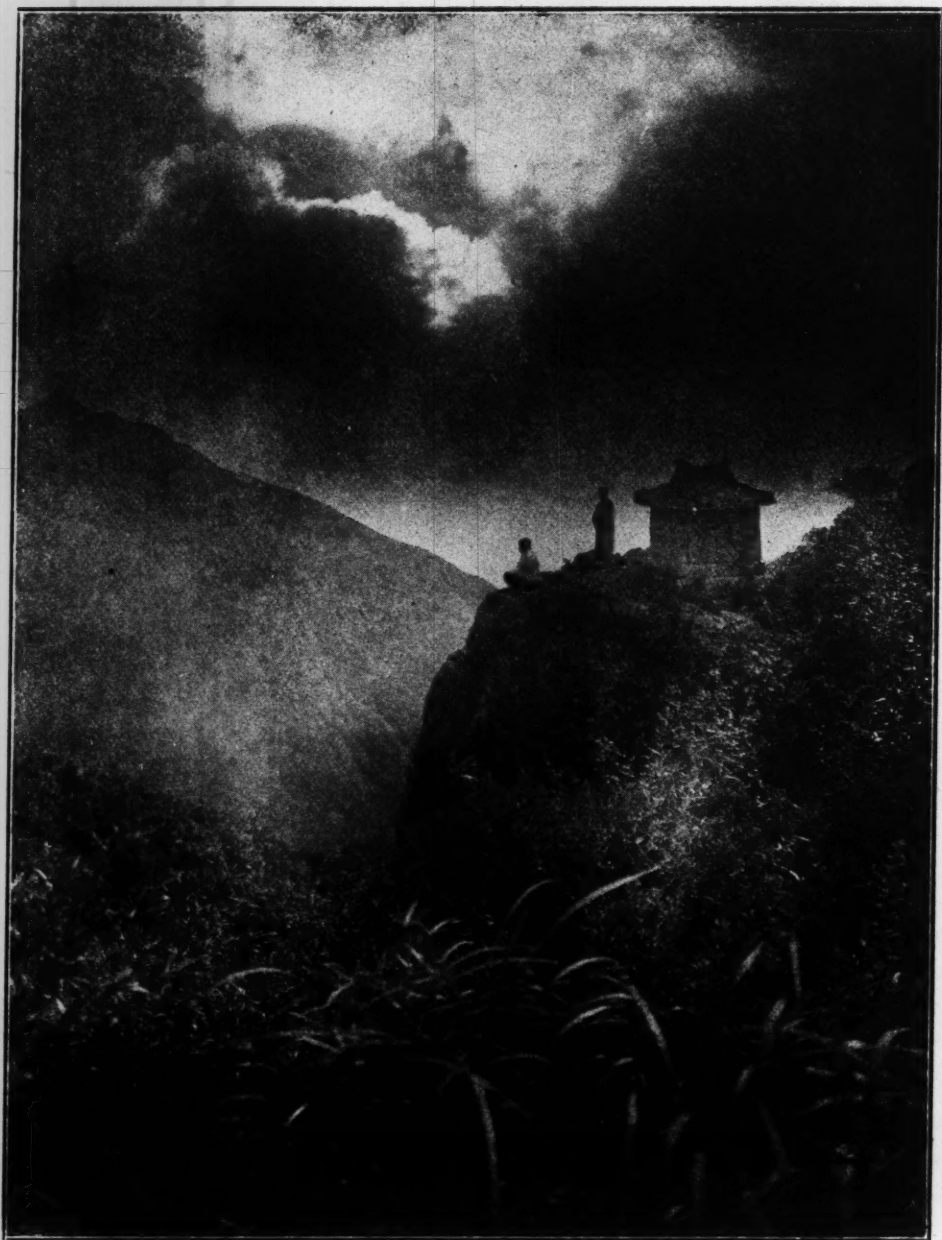
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GIVES TONE TO THE STOMACH.

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A QUIET RETREAT, KULING.

THE CHINESE RECORDER

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VOL. XLIV

SEPTEMBER, 1913

NO. 9

Editorial

A State Religion for China.

A STRONG movement is on foot in Peking to have the words "Confucianism shall become the state religion of China, while religious liberty shall still be accorded to the people of China," inserted in the Constitution that is now being framed. The reactionary effects of such a step are obvious. Many Literati are in Peking working strenuously for this proposition, and the Literati in the National Assembly will of course favour it. Therefore unless steps are taken to counteract their influence, Confucianism will be granted a relation to the Government which cannot be accorded to any other religion. The leader of the movement is at present Dr. Chen Huan-chang the author of the book, "The Economical Principles of Confucius and his School," which received considerable adverse criticism in a number of reviews. Protest against this step should be courteous but it cannot be too decided. In thus adding our voice to what has been said we do not desire to obtain favour for Christianity, all we ask is a fair and free field, and in asking for freedom of conscience for the adherents of Christianity, we are willing to grant it to others. In conserving freedom of conscience, Taoists, Buddhists, and Mohammedans also are all intensely interested, for the Government *cannot take the step contemplated and then treat all other religions impartially*. To make Confucianism a state religion will not only mean a measure of restriction of the freedom of other religious bodies, it is also bound to

result in dissension and strife. There is much more, therefore, involved in this step than the mixing of religion and politics which in itself is sufficiently unwise for open protest. So far-reaching are the issues involved that every possible effort should be put forth by public meetings, articles in the newspapers, and appeals to the National Assembly to bring the members of that body to realize both the unfairness and the unwisdom of this proposition. We are glad to note that a Committee of seven has been organized in Peking to start a counter-movement, and we are sure that missionaries everywhere, Chinese Christians, and lovers of soul-liberty throughout the whole world, will do their best to help stir up such a volume of protest that this movement will stop where it is. The importance of checking this attempt to put China backward is such that special prayer and special effort should be organized to counteract it.

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**Chinese Idea of
Righteousness.**

It is well for Occidental Christians to look through the eyes of Oriental thinkers at the systems of philosophy or religion which they are endeavouring to supplant. Such articles as that by Mr. T. H. Lee, B.A., Editor of the "World's Chinese Student's Journal," on "The Chinese Idea of Righteousness," furnish just this opportunity. It is such men as the author of this article who are moulding the deeper thinking of their countrymen. Some will not be like Mr. Lee, sympathetic with Christianity; but most of them will want to know definitely why Christianity claims the right to supplant that which has guided and moulded the Chinese people. Here, again, then becomes evident the need for that Christian apologetic which shall make clear the superiority of Christianity over the best that China's sages have handed down. Without attempting to discuss the paper in detail, we desire to remind the author that Christians are convinced that Christianity takes a more definite position with regard to ethical questions and has a more positive standard of righteousness than is indicated in the article. While China's leading sages deal almost exclusively with human relations, Christianity lays great emphasis also upon the relations of man to God, and holds that man's relation to his fellow-man cannot be correct as long as his attitude to God is wrong. China's sages appear to put the perfect man and the golden age in the past; Christianity puts the perfect example in the past but the

golden age of humanity in the future. With reference to the danger of Occidental influence in China which consists largely, as Mr. Lee sees it, in its extremely individualistic character, it can be said in reply, that on the one hand the individual in China *needs* more attention and opportunity, and on the other hand that there seems to be a reaction against extreme individualism in the current movements for unity and co-operation: the result should be something suitable for China as well as for the rest of the world.

* * *

**A Problem Over-
looked.**

THE last report of the Foreign Mission's Conference held at New York in January, 1913, furnishes interesting reading. Much attention is paid to making efficient missionary administration on the Home side. There is also evident a growing realization of the solidarity of the Home Base. The problem of getting the Home Organizations to work together for economy and efficiency was discussed at length. But we looked in vain for any statesman-like treatment of, and indeed, for any reference to, the problem of increasing the efficiency of mission administration on the foreign fields by passing over more power and laying more responsibility upon the Missions themselves. Of course with the organization of a number of Committees or Councils by several denominations to take charge in a general way of their entire work in China, there has been already great improvement in this direction. The problem is one that does not loom up at Home, but one naturally wonders whether the leaders at the Home Base are still convinced that they can run the work on the Foreign Fields over a distance of ten thousand miles or thereabout, better than those who are doing the work at first hand. We are, however, still convinced that a clearer differentiation of the functions of the Home Base and the Foreign Field is necessary. The size of the Missions and the importance of the work make this both possible and essential. It is a sufficiently large problem to be both considered and acted upon by the Foreign Mission's Conference.

* * *

**Interdenominational
Influences.**

PEOPLE cannot live near to each other without influencing one another. This is true just as much of denominations as of individuals and families. We have noticed the leader of more than one communion make the statement that their example in

standing for a particular belief was influencing other denominations, to the extent of a tendency in the direction of modifying their attitude towards that particular belief. We have seen it said: "If we just wait long enough, the other communions will adopt what increasing numbers of individual members of them already admit." It is interesting to note that this idea obtains in more than one denomination and also that it is indicative of a fact that must be recognized. There is evident both a softening of the denominational attitude, together with a realization that all the various communions stand for something that is worth while. The question we want to raise is, "When the truth contained within the beliefs of the various communions has interpenetrated all the others, what will become of the various denominational distinctions?" We note, from the last report of the Foreign Mission's Conference, a tendency among missionary candidates to select and come out under that Board which offers them a position for which they feel best fitted. This movement is not very widespread; indeed there seemed a desire on the part of the Foreign Mission's Conference to check it. Nevertheless, Christian men and women are finding out that their differences are not more important than their agreements, and are getting ready to respond to the larger call of Christian service; this attitude of mind is bound to affect vitally the present relationships of the various denominations.

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**Protestants and
Catholics.**

OUR "Correspondence" department contains a letter drawing attention to the action of the Continuation Committee's Annual Conference with regard to the relation of Protestants and Catholics. Our correspondent seems to see grave dangers ahead in this suggestion. To our way of thinking he has read entirely too much into the resolution in question, and has failed to make the necessary distinction between Catholicism and Catholics. We do not think that there was anything in either the minds of the framers of the resolution or those who voted for it, looking towards the rapprochement of Protestants and Catholics. That is hardly a matter for practical consideration at present and is very different from suggesting that friendly relations should be maintained between the adherents of these two large sections of Christianity. Anything that can be done that will lead Protestant and Catholic Chinese to realize that they can live

together in peace and yet believe what their conscience dictates, is highly desirable. That is all that the resolution, to which reference is made, intends to suggest. Experience in famine relief work shows that there are possibilities of joint action that will at least prove to the Chinese that in their fundamental principle of love to their fellow-men and God, Protestants and Catholic are alike. There is, we take it, no fear at present of their getting too close together.

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**The Press as an
Evangelizing Agency.**

THE article by Rev. E. H. Cressy puts before us in a more thorough way an idea to which we referred some months since in our Editorial columns. In view of the fact that the present staff of Christian workers in China is altogether inadequate to the needs and the opportunities, it behooves the missionary body to make use of every possible method whereby the deficiency on the part of workers can be at least in part made up. In the use of the Press, on terms suitable to all interested, there is a chance to reach the reading public that ought not to be over-looked. Much effective evangelistic work can be done by indirect methods, and here is an indirect method that offers to reach the minds of those who, by means of the Press, are already being influenced tremendously by new ideas. Every scheme that will multiply the effectiveness of the comparatively small number of Christian workers in China is not only legitimate but obligatory, and it is to be hoped that the ideas put forth in this article will not be pigeon-holed, but will be taken up, carefully considered, and acted upon in some definite way. If attempts have been made in any of the missionary centres in China to do work along these lines, we should be glad to hear of it, for the encouragement of those who may be considering it.

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**Evangelization
and Education.**

WE read the letter which appears over the signature of "An Old Missionary" with considerable surprise, and desire to say that we do not agree with either his statement or his conclusions. It is true that the actual wording in the Findings of the Peking Conference is more explicit, and we think the treatment of the subject of evangelization is better in the Peking Records than in those of the National Conference, but is not this a matter

rather of felicitous expression than of different emphasis? No one present at the National Conference could have carried away the idea that evangelization was subordinated to education or any other form of institutional work, and on page after page of the Findings we find sentences that emphasise the immediacy of direct evangelistic work and the urgency of reinforcing this branch of service.

On pp. 3, 7, 8, 13, and 14 are statements on this point, whilst in the preamble to the quite clear "Findings" on Education (page 15) it is stated that one of the aims of Christian education is the production of Christian scholars and Christian leaders, and this object is not lost sight of in the "Findings." We could refer to other pages which we have marked, and we recommend our esteemed correspondent to read the "Findings" once more.

We deprecate the separation of evangelization from other forms of work, as though it was something which could be carried on successfully and permanently without such aids as schools and colleges which make such demands on Missions, time and money. Is it not a fact that the strain is greatest in Missions which for many years neglected education and are now striving to make up for past deficiencies?

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Religious Periodicals and Politics.

WE have noticed recently that two—there may be others—religious periodicals in Chinese have quite openly discussed political matters, speaking for or against the Government as the case may be. Chinese Christians are of course interested in matters political and do not always realize the need of keeping them separate from matters spiritual. Anything that tends to check the freedom of the Church in carrying on Christian work is to be deprecated, and more or less fiery comments on the present political situation in China will not help the Christian forces to do their best work. It would be well, therefore, for the Missions to see that the religious periodicals in which they are interested, or which represent them, do not unwisely express themselves on matters which are outside of their province. Exhortations to patience and attention to duty on the part of the Christians will do good, but fiery denunciations against a political party or an individual will only tend to increase feeling and make of the Church an organization of a more or less political nature. If individual Chinese leaders

feel it necessary to express themselves, there are now plenty of opportunities whereby it could be done. But for Christian periodicals to be used for this purpose will weaken their influence and do no good otherwise.

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**Foreign Missionary
and Chinese Church.**

"THE English missionary goes to India, China, Africa, as a foreigner. He takes with him English Christianity. The fundamentals are the same, but the development and meaning put upon them are different. The missionaries are a caste. They have an important work to do by ensuring that the Indian or Chinese Church shall not drift away from the fundamental basis. They are the critics of its growth. But after the first beginning has been made, the work of expansion lies with the Church itself. We do not want the heathen without to become English Christians, but Indian Christians, Chinese or African Christians, as the case may be. Therefore, I contend that the true work of evangelization, the making of converts, should be carried on by the Christians living there, and not by the missionaries. Only an Indian can really preach Indian Christianity to Indians, only a Chinaman to the Chinese, only an African to the Africans. The Christians will understand even an English missionary, for Christianity is a bond between them, but the English missionary preaching to heathens is not in his right place.

England is not a heathen country, and the difficulties are not quite the same; yet the same general principle holds. Ministers of any denomination are a people apart. The religion of a man to whom religion is the main business of life, and the religion of a man who uses it to consecrate other business are bound to be different. Our own people feel the difference, though, since there is a common bond between us; they know how to get from 'the parson' the help they want. To the unconverted, the parson is a puzzle and often an absurdity. We want to make them lay Christians, and lay Christianity can only be rightly presented to them by laymen. The priest is the priest, and the minister is the minister, of God's Church. The lay Christian is the priest of God's universe, and it is mainly his business to preach to them that are without." *The Church and Religious Unity*. By Father Kelly, Chap. x, p. 194-195.

The Sanctuary

THOUGHTS ON DAILY DEVOTIONS.

"Besides your systematic meditation and your other vocal prayers, there are five shorter kinds of prayer, which are as aids and assistants to the great devotion, and foremost among these is your morning prayer, as a general preparation for all the day's work. It should be made in this wise.

1. Thank God, and adore Him for His Grace which has kept you safely through the night, and if in anything you have offended against Him, ask His forgiveness.

2. Call to mind that the day now beginning is given you in order that you may work for Eternity, and make a steadfast resolution to use this day for that end.

3. Consider beforehand, what occupations, duties and occasions, are likely this day to enable you to serve God; what temptations to offend Him, either by vanity, anger, etc., may arise; and make a fervent resolution to use all means of serving Him and strengthening your spiritual life; as also to avoid and resist whatever might hinder your salvation and God's Glory. Nor is it enough to make such a resolution; you must also prepare to carry it into effect. Thus, if you foresee having to meet some one who is hot-tempered and irritable, you must not merely resolve

to guard your own temper, but you must consider by what gentle words to conciliate him. If you know you will see some sick person, consider how best to minister comfort to him, and so on.

4. Next, humble yourself before God, confessing that of yourself you could carry out nothing that you have planned, either in avoiding evil or seeking good. Then, so to say, take your heart in your hands, and offer it and all your good intentions to God's Gracious Majesty, entreating Him to accept them, and strengthen you in His Service, which you may do in some such words as these: 'Lord, I lay before Thee my weak heart, which Thou dost fill with good desires. Thou knowest that I am unable to bring the same to good effect, unless Thou dost bless and prosper them, and therefore, O Loving Father, I entreat of Thee to help me by the Merits and Passion of Thy Dear Son, to Whose Honor I would devote this day and my whole life.'

All these acts should be made briefly and heartily before you leave your room, if possible, so that all the coming work of the day may be prospered with God's blessing: but anyhow, beloved friend, I entreat you never to omit them."

From Francis de Sales "Devout Life"

Contributed Articles

The Chinese Idea of Righteousness *

T. H. LEE.

THIS subject is an exceptionally broad and difficult one. To begin with, I must say that the topic seems to me to be rather misleading in view of the fact that the very suggestion of a Chinese idea of righteousness implies a differentiation between the Chinese idea of morality and that as held by other peoples. This it seems to me is not the case, for right is right and wrong is wrong wherever it may be. The law of righteousness is an eternal law coeval with heaven and earth, and the conception as such by the human race is only an indication of its conformity to its laws, and the unchanging and unchangeable position of man as part and parcel of the great cosmos. Otherwise, how can we explain the identity of the human mind—the mutual and common understanding existing among all beings possessing intelligence and reasoning power? Beneath the surface of racial colours and physical unlikenesses, and in spite of the differences of creed and tradition which every individual or group of individuals holds in the present cosmic arrangement, it is impossible not to detect in the human race the common bonds binding us all together into one family. Go where you will, even to peoples whose civilizations and modes of life and thought are entirely distinct from ours, you will find, if you are patient enough, a common brother-feeling which once provoked readily responds to your own feelings and can be attuned to the chords of your own hearts and thoughts. Even among the savages, those sons of nature to whom the lights of culture and civilization have never penetrated; whose precepts are the precepts of nature, and whose instincts are its still small voice—these sons of nature, untouched by the influence of social conventionalism and social doctrines by which you and I are affected, possess the same human equipment which you and I possess; perhaps not so fully developed as

* Paper read at the Shanghai Missionary Association.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

you may find in men higher in the plane of culture, yet no less evident and real. They know what love is; what anger is; what fear is; what happiness is; and what reverence is. In fact they possess all the common elements by which humanity is designated. 天下一家—The world is one family—is perhaps the best expression that can be used to designate this identity of the human mind.

The fundamental idea of righteousness is thus the same, whether it be Chinese or any other nationality, and this is proved by the fact that whenever it is allowed to give utterance its declaration is identical. Christ, Confucius, Lao-tze, Buddha, and Mohammed differ in their methods of interpretation, but all agree in the fundamental laws of righteousness. They all believed in the fundamental laws of human relationship, and all practised the same ethical principles. There is in Christianity, as in all the religions of the world, the same conception of the relation of man to man, the same laws of love, of justice, of mercy, and of brotherly love; the same ideal as to the attainment of righteousness. What they really differ in is therefore not the idea of righteousness but the interpretation of the law of righteousness and the method of attaining it.

It must be admitted that the human mind, and hence human conception of the cosmos, is more or less the product of environment. Especially in society, where tradition and conventionalism have become more and more pronounced, ideas with regard to things and their relations run more or less in the same channel. The idea of righteousness is ever present, impressed in the human heart, but an individual's interpretation thereof differs in accordance with the surrounding in which he is placed and the current teachings which he imbibes.

When we refer to the moral code of a certain people or certain times, it is necessary therefore to differentiate between the spontaneous law of human nature and social laws which are created by society, and which are merely the interpretation of morals as conceived by the people of the time. These are laws which, though based upon a conception of what is right, are but the product of human invention to meet the exigency of the times: they are aspects of ethics as contrasted with the general conception of ethics itself. The source of these laws lies in individual experience. Interpreted in the light of science, the law exists if it can subserve the greatest happiness of the greatest number, apart from whether

a certain action is right or not from the purely ethical point of view. The idea, for instance, whether it is right to kill a man in war does not enter the purely ethical question which certainly prohibits the act of killing on any pretence whatever ; nor, whether it is right to tell a lie under certain circumstances ; which is a matter of pure expediency. In this no two peoples are agreed.

In other words there is no certain standard of morality. What may be considered good in one part of the world, and at a certain time, may be considered the opposite in another part and at a different time. For instance, slavery was for a long time considered a legitimate social procedure. Even in the time of Christ there was no evident attempt to suppress the slave system. No one would question at that time the right of a man to own a slave and to trade in human beings. Even the best of men were slave owners. Christianity in its evolution has done much to modify the moral conception of slavery, but the final abolition of slavery in Western countries may also be said to be due to the development of economic and social principles, which all the time tend towards the breaking down of barriers between classes and equal distribution of privileges. Ultimately, of course, the development of the moral standard must be traced to the eternal laws of righteousness. For whether in the realm of religion, economics, or politics, experience has revealed to the growing consciousness of mankind the imperious demand of righteousness in human relation. What will benefit one must ultimately benefit others, and what tends to injure one must also tend to injure others. Thus comes our social motto—the greatest good to the greatest number ; the modern conception of righteousness has been invariably built upon this principle.

The interpretation of righteousness in China may be said to have undergone exactly the same process of evolution. Since the time of Confucius, however, the doctrine as taught by him has excited such a vast and permanent influence among the people, especially the scholar class, by virtue of the method by which Chinese education was imparted to the Chinese, namely, through the study of the Confucian classics, that the Chinese conception or rather interpretation of righteousness has always been more or less based upon Confucian morals. Taoism and Buddhism, except among their immediate fol-

lowers, exercise a very small influence upon the national mind of the people; in fact, the three religions, owing to the characteristic tendency of religious toleration among the Chinese, have been so blended that even the Buddhist and Taoist doctrines have been greatly modified by the teaching of Confucianism. Owing to the fact also that Confucianism cannot be strictly called a religion, but rather a code of practical morals, the Chinese generally practise Buddhism or Taoism in their formal worship, while Confucianism ever remains as the basic guide of conduct.

Confucianism according to the Chinese view may therefore be said to be the standard of ethical interpretation. There have been many who advanced different views, but even the views of these men, including Chuangtze and the most modern philosopher, Wangyangming, were more or less coloured by the teachings of Confucianism.

Confucius, it may be remembered, never pretended to be an original expositor of ethics. He confessed that he was only the transmitter of the excellent precepts that had been left to his generation by the philosopher and moralist kings Yao (堯) and Shun (舜), whom he had taken as models of righteousness. It was his misfortune—or rather fortune—to be born at a time when his country was suffering from turmoil and when it was steadily declining into mere factional feudalism; when corruption and selfish ambition among the reigning feudal chiefs were at their height, and when the spirit of rivalry ran high. Internecine wars with those attendant evils of savage passions and bloodshed were the order of the day. He saw in the situation the growth of anarchy and disorder. The splendid teaching of the ancient sages of Yao and Shun, which had made the pages of Chinese history so brilliant and glorious, were neglected and forgotten. He remembered how, under these moralist emperors, peace and happiness reigned over the country; how, under their beneficent sway, no thieves nor robbers broke into the houses; that even lost jewellery was restored to the owners.

These were the golden days for China, and Confucius sighed for the restoration of the time when peace and good will would again reign over the hearts of the people. How he tried to accomplish this; how he went from state to state to preach his doctrine of righteousness; how he was welcomed by some and persecuted by others; how he succeeded and failed in his works of reform; how he died disappointed because of the way

in which the world received him, all these are more or less familiar to us and I need not here repeat. Suffice it to say that Confucius, like all the sages who had worked and died before and after him, died much disappointed with the thought of how little he had done to benefit an unwilling world. It was left to his numerous disciples whom he had gathered around him during his itineracy to push on the work he had left undone. Among the most conspicuous of the fifty-two elect ones, Meng-tze (孟子), perhaps, ranked the foremost and exercised the greatest influence on the mind of the people. He differed fundamentally from Confucius in that while Confucius remained practically silent regarding any special social doctrines, Meng-tze laid special emphasis on the doctrine of democracy. In other words his leaning towards Yao and Shun was more pronounced. He believed in republicanism as against the monarchical tendency of Confucius.

But it would be interesting in the light of our study to familiarize ourselves with a short survey of Chinese moralists and the principles they advocated:—

In reviewing the history of China our first acquaintance with the moral teachers of China, through the frequent allusions by Confucius and his followers, was that in connection with the names of Yao and Shun, whose lives have produced not a small influence upon the later generations. The reigns of these two emperors were frequently alluded to in history as the golden age. Here, also, it is interesting to note how ethics and government were once intimately connected. Kings, like those which reigned over Israel, were supposed to reign under the direct appointment of heaven. Thus the theory of the divine right of kings—which was universal in Europe even as late as the Stuart Period—was not peculiar to Europe, but can be traced as far back as the beginning of human history. Thus the reigns of Yao and Shun may be characterised as ethical government (道德政事). This system of administration in which the ruler is at the same time the moral teacher and priest extended from Yao and Shun to Yü (禹), Tang (湯), Wen (文), Wu (武), Chou Kung (周公), and Confucius, all of whom may be characterised as belonging to the old school of moralists.

It cannot be said, however, that the views held by the successive emperors of this school of moralists were identical.

In fact their views underwent successive changes. Yao and Shun, like the exponents of all ancient political systems, were democratic in tendency. But by the time of Yü (禹) the authority had become more or less crystalized and centred into one hand, and Yü might be said to be the first man in China who advocated the principle of monarchy; Emperor Tang embodied the revolutionary ideas of the time; and Wen Wang (文王) and Wu Wang (武王) emphasized in their doctrine of moral government the principles of altruism and benevolence (施行仁政). They may be called the founders of the school of altruists. Chou Kung (周公), again, entertained a very different view from any other of the moral kings. He believed in the importance of ceremony (制禮作樂) and advocated learning (文學) as the basis of morals and righteous government. Confucius, the last of the members of this school of moralists, while a strong supporter of Chou Kung (周公) with regard to learning, also embodied the teachings of the previous moral philosophers, especially Yao and Shun, and Wen and Wu. According to Confucius, then, the basis of righteousness lies in the combination of these principles. This idea has given rise to two opposite interpretations of the origin of morality, represented by the school of Mencius (孟子) and Chuntze (荀子). The former believed that men were born good (性善) while the latter held that men were originally evil (性惡).

Laotze, the contemporary of Confucius, held an entirely different view of ethical philosophy from both him and their predecessors. Laotze was a mystic and recluse. He hated the formalities and ceremony which Confucius wooed. His view of virtue was of the negative or rather passive kind as against the active and aggressive virtue of Confucius. Confucius was a monarchist pure and simple: Laotze was an anarchist and a hater of any form of government. Chuangtze, however, modified his views somewhat although he advocated the doctrine of abstract virtue in his broader views on the doctrine of passive virtue. Among the later moralists we may mention the names of Han Yu (韓愈), the champion of ancient learning (古文), Chutze (朱子), the exponent of science (程子), Lohchiuyuan (陸九淵), the exponent of peace (主靜), and Wangyangming (王陽明), the exponent of the doctrine of conscience. The two former may be categorised in the general school of ethico-culture, while the latter belonged to what we may call the school of moral philosophy.

I have mentioned these names as showing the tendency towards variations with regard to ethical interpretations. Some general idea of the development of this ethical conception will help us immensely in appreciating the Chinese conception of righteousness.

To discuss in detail the various principles held by these moral philosophers is a task which it is impossible to perform in the limited time allotted to me, nor do I consider it necessary to do so in view of the fact that the majority of the moralists have exerted but little influence upon the thoughts of modern Chinese, and hence have but an historic value in the present discussion. Present-day ethics, as practised by the 400 millions of Chinese, are based more or less upon the practical teachings of Confucius, supplemented by those of Mengtze, the foremost of Confucius' disciples, with a small insignificant proportion of the ideas of Laotze and Sakya-Muni, in as far as they relate to religious connections. But as regards this outward conduct, that is, the practical side of morals, it may be said that the Confucian view of morals has since the beginning of its existence exerted an ever growing influence upon the Chinese. This was felt even as early as the time of Chuangtze, about two or three centuries after the death of Confucius and Laotze.

But, if there is any interest at all in the study of Laotze and Chuangtze, it is because of the fact that both of them were Chinese and represented a very interesting aspect of Chinese moral philosophy, as distinct from the Confucian ethics with which we are more or less acquainted, and as also furnishing us with the idea of virtue as defined in the word "Tao."

I propose, therefore, to deal first in its general form with the doctrine as embodied in the teaching of Laotze and propagated by Chuangtze. It will be interesting to note right here, that the original idea of "Tao"—from which we get the idea of Taoism—as conceived by Laotze was much modified by his disciple Chuangtze. This difference will be better understood by noting the gradual development in the meaning of the word. The true meaning of Tao is *road* or *way*. Thus it came to denote a rule of right conduct, moral action, or the principle underlying it. There also grew up in common speech a natural antithesis between the Way of Heaven (天道) and the Way of Man; the former expression signifying the highest standard of wisdom and moral excellence, as opposed to the blind groping after truth here below. Finally the 天 was

dropped and 道 then stood alone for the great unseen principle of Heaven, dominating and permeating the Universe. Laotze was the first, probably, to employ the term in its transcendental sense. Laotze also retains the older expression of Tien Tao, which in one of his sayings seems to represent Tao as the first cause. Chuangtze, though somewhat inconsistent, seems to regard or interpret "Tao" as virtue or the manifestation of the divine first principle. It is what he sometimes calls the happiness of God—which, according to the Taoist interpretation of course, means a state of profound and passionless tranquillity, a sacred everlasting calm. In this and other allusions, it may be seen how close the views of Taoism touch the fundamental doctrine of Buddhism which is embodied in the word "Nirvana," for it is this state of happiness which Buddha had tried for many years to attain, and at last found, when in his meditation under the Boda Tree.

Laotze speaks of Tao as having existed before Heaven and Earth; Heaven according to his idea took its law from Tao; but the law of Tao is its own spontaneity. With him, therefore, Tao is what modern philosophers term the unconditioned or the absolute, whereas with Chuangtze "Tao" has been invariably interchanged with what Laotze conceived as 德 or virtue.

We will now leave this somewhat barren discussion regarding the distinction between Laotze and Chuangtze's "Tao" and proceed to consider that meaning of the Tao which is more closely connected with the subject of our discourse—that is, the interpretation of virtue according to the view of the Taoists as represented by Chuangtze. This idea, as in many other cases, has its source in the sayings of his master, Laotze: for instance, "The recognition of beauty as such implies the idea of ugliness, and the recognition of good implies the idea of evil." From this hint Chuangtze has evolved the idea of the ultimate relativity of all human perceptions, as in space, time, virtue, sense—knowledge. It is necessary to understand this in order to appreciate the view which Chuangtze holds regarding righteousness or virtue. To him, therefore, as to the Taoist, to be perfectly virtuous or moral is not to be good nor bad, but to be neither—in other words, to be non-moral. "For virtue," says he, "implies vice; and, therefore, will indirectly be productive of it. To aim at being virtuous is only an ignorant and one-sided way of regarding the principle of the universe. Rather let us transcend the artificial distinctions of

right and wrong and take 'Tao itself as our model, keeping our minds in a state of perfect balance, absolutely passive and quiescent, making no effort in any direction." The ideal then is something which is neither good nor bad, pleasure nor pain, wisdom nor folly; it simply consists in following nature or taking the line of least resistance. The whole duty of man according to Chuangtze may be summed up thus: "Resolve your mental energy into abstraction, your physical energy into inaction. Allow yourself to fall in with the natural order of phenomena, without admitting the element of self."

(2) Thus Chuangtze condemns any attempt to impose fixed standards of morality on the peoples of the earth, because it leaves no room for that spontaneous and unforced accord with nature which is the very salt of human action.

It must not be supposed, however, that Chuangtze, by his rigid view on life, was an irreconcilable extremist. He is undoubtedly aware of the untenability of an extreme position when he says: "While there should be no action, there should be no inaction," by which he means that any hard-and-fast predetermined line of conduct is to be avoided; abstinence of action just as much as action itself.

From what we have gathered from above it is clear that such a doctrine as enunciated by the principles of Taoism, is well-nigh unworkable from the point of view of ordinary humanity. Its standard is too high and not within the reach of average mankind; and this explains largely, why Taoism, except in its present corrupt form of formalities, cannot thrive, while Confucianism with its almost opposite views, increases in influence and strength, until to-day it becomes practically the standard of moral code among the four hundred millions of Chinese.

But, whatever position the teachings of Laotze and Chungtze may still occupy in the minds of their few followers, the underlying idea of Chinese conduct, and the Chinese view of morality must be traced to the broader and more practical nature of Confucian ethics.

Confucius summed up the rules of human conduct in the five universal obligations which we term 五倫 or the five relationships. In chapter xx, verse 8, of the 中庸, the Doctrine of the Mean, we find: 天下之達道五, 所以行之者三, 君臣也, 父子也, 夫婦也, 昆弟也, 朋友之交也. "The duties of universal obligations are five, and the virtues

wherewith they are practical are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger brother, and those belonging to the intercourse of friends." In the duties of these five relationships, Confucius has thus embraced all the essential factors which make up for social order and control. But what are the necessary elements pertaining to the faithful performances of these duties? In other words what are the pillars which sustain permanently this sense of duty? Confucius regards three cardinal virtues as the bases of these relationships. They are (知) knowledge, (仁) benevolence, and (勇) energy, or zeal. "He who knows these three things" said the Master, "knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men (知斯三者, 則知所以脩身, 知所以脩身, 則知所以治人)." In fact, the rules of conduct are subordinated to these three principles of virtue; out of these three emanate all the other elements and motives of virtue. But the root, the motive power of these three trinities of virtue is sincerity and loyalty, or, as Confucius calls it, singleness of heart. The Master calls these the first principles—子曰主忠信。(論語, xxiv.) Benevolence is a virtue which distinguishes man from brute; without it human society cannot exist; without it civilization will be impossible—culture, refinement, the very essentials of harmony and peace are founded on this principle. All religions extol it, and humanity practises it in some form or other. "Benevolence," says Confucius, "is the characteristic element of humanity" (仁者人也). But Confucius goes one step further. He was aware in the times of his existence that passive benevolence as was preached by Taoism—that abstract virtue of inactivity—would not help the situation. Benevolence, according to his view, must be supplemented by active, aggressive expressions. This active expression of 仁 is found primarily in the love of parents and relatives. It is a natural expression inherent in all the creation world. The bird loves its young and cares for it. It dies for it if necessary. Here we already have the glimmering of 仁, implanted in the lower animals. Without this natural expression of 孝, filial piety, there can be no true 仁. Hence his principle 仁者人也, 親親爲大. The exercise of 仁 lies in loving relatives; and in another place we have: "Filial piety and brotherly kindness are the root of

Benevolence (孝弟也者其爲仁之本與)". There is no other place in the world, perhaps, in which this virtue of filial piety has been so highly extolled, and in which it has been so universally practised as in China. It has been one of the most potent means in preserving the unity and longevity of our nation, for is it not said in the Old Testament "Honour thy father and mother that thy days may be long in the land which the Lord Thy God giveth thee." So then the practice of filial piety, as the spontaneous and natural expression of the inner human feelings, is a system which has a moral as well as a political value, and should be encouraged by missionaries who have the real welfare of China at heart. Preach Christianity, but do not forget to encourage and develop this instinct to its full measure; for there is a danger among those more zealous for dogmatism than for the preserving of China's best instincts to discourage the inculcation of even the best of China's traditions. The danger of occidental influence and religion lies in the disregard for the value of Chinese virtues; and it will be a distinct calamity to China if Christianity in China should be modeled after the individualism of Western Christianity.

Now in what way does Confucius again connect the idea of knowledge with the cardinal principle of virtue? In the 大學, or the Great Learning, we have this long explanation: 古之欲明明德於天下者,先治其國.欲治其國者,先齊其家,欲齊其家者,先脩其身.欲脩其身者,先正其心,欲正其心者,先誠其意,欲誠其意者,先致其知. "The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their own states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge." The guide of personal conduct, and the true means of social control, then, lie also largely in true knowledge. This is apparent to all. So we find in 仁 and 知 two cardinal factors in the regulation of society: one derived from the moral instinct and the other from the intellectual. But 勇, which means energy, courage, supplies the physical aspect of human virtue. In whatever form you may regard it, whether as physical

courage, moral courage or energy, it is the aggressive factor which animates and causes to move the potential inner forces of man, and thus helps him to evolve and develop ever into higher and higher planes of life and thought; and ever prompts him to active expressions of his innate virtues. These three, then, are the necessary correlatives of righteousness. One cannot exist without the other in the making of the 君子 or super-man.

I would fain discuss more in detail the relationships existing between these virtues and other virtues as found in Chinese ethics, but I fear that such a task would demand too much time. But I wish to give you just a few more examples in support of my original contention that there is really no real distinction in our idea of righteousness, whether we are Confucian Chinese or Christian Saxons. As Confucius said: "By nature, men are nearly alike; by practice they get to be wide apart (子曰性相近也, 習相遠也)." 論語, Book xviii, Chapter v.

Here are some of the more important aspects of righteousness as viewed from the Confucian or Chinese point of view.

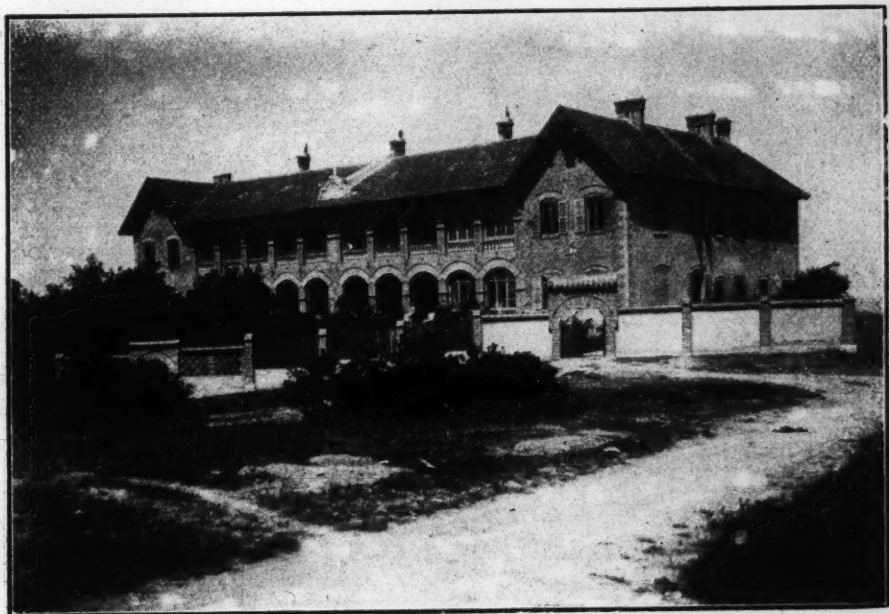
Benevolence.—Tanchi asked about benevolence. The Master said: "It is to love men (樊遲問仁, 子曰愛人)." 論語, xxii.

Sincerity.—Sincerity exalts virtue if doing what is to be done be made the first business, and success a secondary consideration—is not this the way to exalt virtue? 論語, xxi. 3.

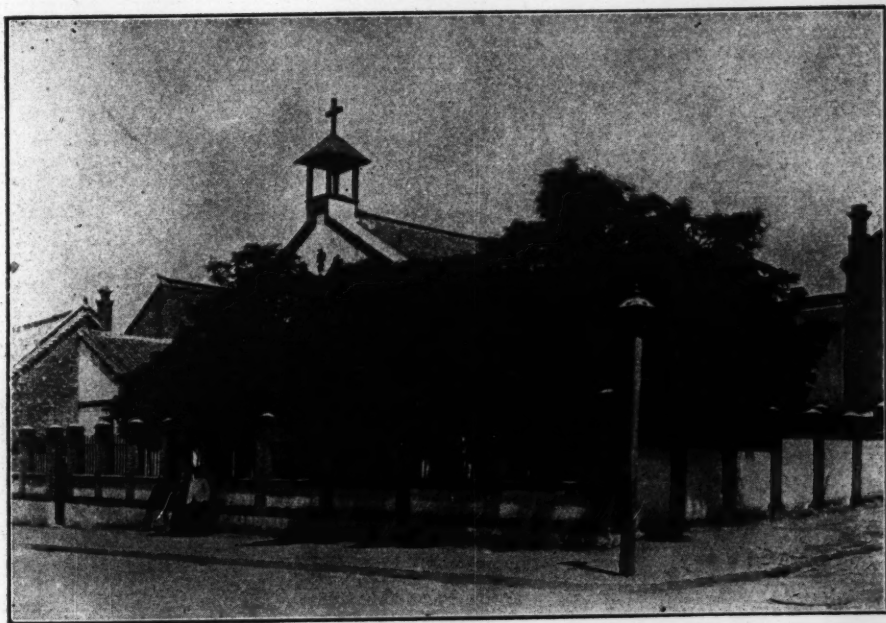
Justice.—Some one said: "What do you say concerning the principle that injury should be recompensed with kindness?" The Master said: "With what then do you recompense kindness? Recompense injury with justice, and recompense kindness with kindness."

Virtue.—Tse Chiang asked Confucius about perfect virtue, Confucius said, "to be able to practise five things everywhere under heaven constitutes perfect virtue." He begged to ask what they were. "Gravity, generosity of soul, sincerity, earnestness, and kindness." 論語, xxxvi.

Reciprocity.—"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity he is not far from the path. What you do not like when done to yourself, do not do to others (施諸己而不願亦勿施於人)." 中庸, 3.



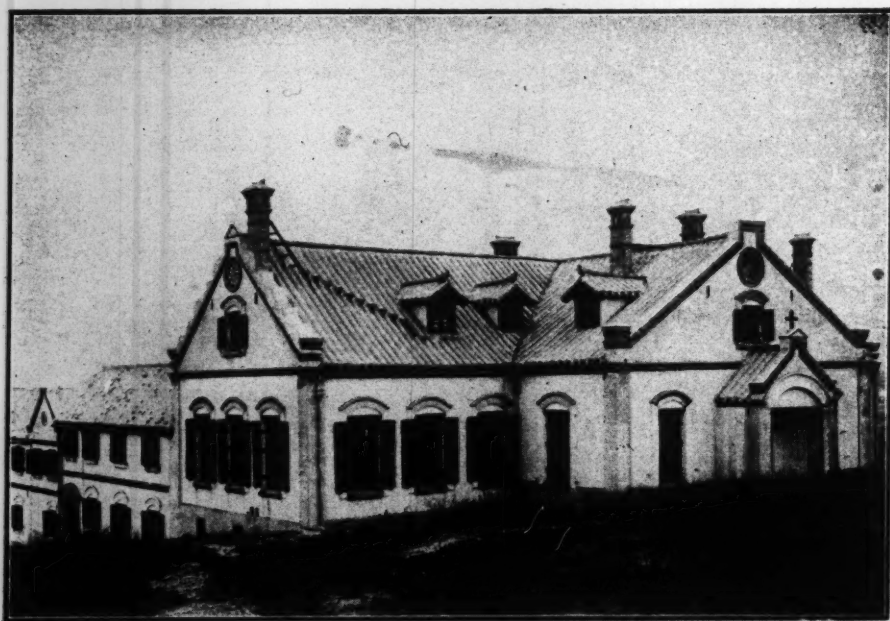
BERLIN MISSION HEAD-QUARTERS, TSINGTAO.



BERLIN MISSION CHAPEL, TSINGTAO.



STUDENTS OF GERMAN CHINESE SCHOOL, TSINGTAO.



GERMAN CHINESE SCHOOL. BERLIN MISSION, TSINGTAO.

German Mission Work in Tsingtao

C. T. VOSKAMP.

ON the 14th of November, 1897, the German squadron consisting of H. M. S. "Kaiser," "Prinzess Wilhelm" and "Cormoran" took possession of the Bay of Kiaochow in the southeast of the Shantung Province. As usual no resistance was offered to the German mariners. The yellow dragon flag went down, the German eagle went up. The people, fishermen and farmers in those far off and lonely villages on the seashore, where forty years ago the captain of a foreign vessel got into trouble, because his steam whistle had much annoyed the dragons in the depths of the bay, gazed with the usual open-mouthed indifference at these new masters. The people by degrees were glad to find themselves relieved of all the pressure which accompanies the presence of a Chinese garrison. The old men amongst them still remembered the hot days, when the Taipings pillaged the whole country: and a whitehaired fisherman, with whom I crossed the bay in a small junk, told me that in those stormy days the villages around had burned in the nights like gigantic torches.

Now they found that a new time had come upon them, better and happier days, when they "could live unmolested and die in peace." A new town sprang up on that plain, with waving barleyfields stretching to the feet of the Laushan, where since the days of the Tang emperors Buddhistic and Taoistic monks in the beautiful valleys of that glorious range of mountains had lived their lives, chanting their songs to the mighty goddess of the Laushan, to the "unborn mother," and had found their rest under the dark cypresses. The Lord, whose way is in deep waters, goes His mysterious ways too in these days of colonial settlements, thus preparing the path and opening hidden doors for the extension of His kingdom. He who has eyes must confess that the foundation of the German colony has proved a blessing to the whole province, and that in all heathen lands the establishment of a Christian rulership stands nearer to the fulfillment of the principles of righteousness with which nations are governed, than the old regime which was a mockery to all the sayings of China's grand sages and which has left China in a rotten and desolate state.

The occupation of the Kiaochow territory was a loud signal, blown by the Lord of hosts, who in all these historical events of our days is fulfilling His grand promise: "Ask of me and I shall give Thee the heathen for Thine inheritance." As an old German philosopher has expressed it, "All political events are only the scaffold erected around His holy temple," that the ends of the earth may come to the light of the knowledge of the glory of God in the face of Jesus Christ.

It may be that the missionaries of other nations, American, English, or Swedish, who for long years have laboured in the Shantung province, would have liked to see their own respective governments entering this the finest part of the Chinese empire—every missionary loves the people to whom he belongs—but still they must acknowledge that, since Germany has taken possession of it, their own work has gained new impetus, and new facilities have been created for their use. And how could it be otherwise? The Christian church must follow political developments and take advantage of all opportunities. Every Christian should rejoice that the Christians of America have entered into the Philippines, hitherto living under the deepest shadows of Rome, and that political developments in India will help open to the truth the long closed doors of Tibet. The brethren of the Berlin Missionary Society, who for a half century had laboured in the South of China, where the Taiping Rebellion started, followed this God-given road and entered the new German colony to spread the Gospel. And the population of Shantung province and indeed of Northern China has since learned the important lesson, that Germany was not, as they had believed, through the impression Bishop Anzer had created, a vassalage of the Papal See, but a Protestant nation with a Protestant ruler, to whom the propagation of the principles of the Reformation is a precious heritage and to whom the Bible is the Magna Charta of the family and the empire.

The Protestant missions of Germany which entered the new field were the Berliner Missionsgesellschaft and the Allgemeine Evangelische Protestantische Missionsverein. Dr. Faber, the well-known scholar, was the first missionary, then follow Kunze, Voskamp, Lutschewitz, and Dr. Wilhelm. It was a heavy loss, not only for the German Protestant cause but for the whole evangelical world in China when Dr. Faber died. The grand old man should have been left in his quiet

study in Shanghai to give the Chinese church the results of his elaborate studies. It was a solemn funeral procession which followed his coffin, and he was buried as one of the great men of earth. The brother of the German emperor, the governor, and all the officers of the garrison and the men of war were amongst the mourners. The military band played that mighty tune: "Jesus meine Zuversicht." One of the speakers at the grave mentioned the touching grave-song of Matthias Claudius:

Friede sei um diesen Grabstein her,
 Sanfter Friede Gottes!
 Ach sie haben einen guten Mann begraben,
 Und mir war er mehr!
 Träufte mir von Segen dieser Mann
 Wie ein milder Stern aus fernen Welten,
 Und ich kann ihm nicht vergelten,
 Was er mir getan

It was a life full of hardship, but also full of romance, which the missionary pioneers led in the first years of the establishment of the colony. Kunze and myself, who had laboured for many years amongst the Hakka Chinese in the South, had to take up the study of a new and very different dialect. We gathered boys from the street into a school, the government gave us a room in the Temple of Heaven, and there we taught them German and profited by them in the acquirement of the Mandarin dialect, creating in this way an *atmosphere favourable for the preaching of the Gospel*, which we soon began. A Chinese preacher whom we had brought from the Hakka districts failed entirely in the learning of the Northern dialect. He could not make himself understood, and finally died of consumption.

Step by step we have built up our work, opening new stations, out-stations, and schools for boys and girls, and trying to elevate the poor people amongst whom only a little mission work had been done in previous years.

Many a story could be told similar to those which occur wherever the Gospel shines like a light in the darkness and where repentance unto God and the faith in our Lord Jesus Christ are preached. From the valleys of the beautiful Lau-shan as far as the islands of the deep bay, where simple and hard-working fishermen live, we and our evangelists and colporteurs have wandered to preach the good tidings of the Saviour. The human heart is the same everywhere, and many a soul

showed, in the mysterious ways through which it was brought back from the pit to be enlightened with the light of life, that in the religious sects in Shantung there must be hidden Christian teachings which have paved the path for the acceptance of the full light of the Gospel.

There was from the beginning a satisfactory understanding between the government and the missions, which has lasted till to-day. One of the governors, the son of a German pastor, some weeks ago took occasion to speak words of high praise for the valuable help the missions have rendered to the German government. There is a growing movement in Germany to celebrate the twenty-fifth annual commemoration of the Kaiser's accession to the throne by presenting him *with a national gift to be used for the propagation of the Gospel in the German colonies*. We appreciate this with a heart full of thanks to the Lord, who has wonderfully helped us. The German government appreciated the services of the Protestant missions so much as to grant them a fine lot of ground on the so-called Mission Hill—which looks over the harbour. Here we built our houses and schools. The American Presbyterians also bought property here so as to be close to their German colleagues.

To the north, near to the harbour which was so highly praised by Sun Wen in his remarkable speech to the three hundred and fifty students of the flourishing Deutsch-Chinesische Hochschule (this he observed had been done by the Germans in the fourteen years of their colonial labours, "while we Chinese in two thousand years have not yet been able to build a single harbour for our sea-going junks") there lies the Faber Hospital, made possible through the legacy of the late Dr. Faber, where excellent physicians have worked—such as Dr. Dipper and the most lamented Dr. Wunsch who was attacked by typhoid fever when nursing a poor coolie. Next to this Faber Hospital, comes the fine building of the high school for Chinese girls, the *Schu Fang kau teng hūo tang*, which enables the daughters of the better classes of Chinese to acquire education in Western and Chinese learning under the care of the Weimar Mission (Allgemeine Evangelisch Protestantische Missionsverein). On the Mission Hill two German-Chinese boys' schools have for twelve years been established with growing success, while in the eastern and western suburbs, occupied mostly by Chinese, the Berlin Mis-

sion has its churches, girls' school, buildings for Y. M. C. A., industrial school, and kindergarten. By the foundation of missionary stations in the cities of Kiaochow and Tsimo—with its hospital and theological seminary—centres of intense missionary influence have been started. *The German missions are confining themselves entirely to the territory occupied by Germany, not interfering with the grand and prosperous work done by our American and English brethren, to whom the heartiest thanks are due for the brotherly help granted to us their German brothers.*

The latest figures of the Berlin Missionary Society are as follows: 5 foreign missionaries; 2 missionsschwestern; 3 main-stations; 23 out-stations; 183 preaching places; 31 evangelists; 31 Chinese teachers; 4 Chinese female teachers; 799 communicants; 106 baptisms in 1912; 175 applicants for baptism; 16 elementary schools with 355 pupils; 3 middle schools with 72 pupils; 1 theological seminary with 31 students; 1 Chinese girls' school with 63 pupils; 1 kindergarten with 40 children; 1 class for Bible-women with 10 students; 3 industrial schools with 58 girls; 1 hospital with 2,974 day patients. The money on the mission field raised by school fees, contributions, and donations amounts to \$6,873.53 Mex., including the receipts from a bazaar.

The intense labours of the Weimar Mission, to which Dr. Faber belonged, embraces schoolwork, hospital work, and literary work. "The Society does not endeavour to establish Christian Churches, since by reason of the limited number of workers a close concentration on certain spheres of mission work is necessary. Furthermore, the society is convinced that the German colony together with the Hinterland has been supplied with the preaching of the Gospel in a satisfactory manner by the other societies, especially by the Berlin Mission." "The aim of the Weimar Mission is to propagate the Kingdom of God through the phases of work mentioned above and by developing Christian characters amongst the Chinese. It serves the sick in the hospitals and tries to create an understanding between the East and the West with regard to the deepest questions of life."

The plant of the Weimar Mission consists of a German-Chinese Philological Seminary with 2 German teachers and 11 Chinese professors. The number of students is 130. The seminary is composed of an elementary school with

a course of five years and a middle school with a course of 4 years. The branches taught are: Arithmetic (9 years); Physics and Chemistry (3 years); Geography (3 years); Natural Sciences (3 years); Psychology and Logic (1 year); German language (6 years); Chinese Classics (9 years); Chinese History (4 years), besides Drawing, Gymnastics and Singing. The religious education in this seminary is given in daily morning services. "On three days of the week the Scripture texts of the Moravian Brethren and on three days a text of the Chinese classics are interpreted to the pupils. There is religious instruction in Bible reading; in 1912 Genesis and Exodus chaps. 1-20 having been explained. On Sunday there are sermons for the students, all of whom have to take part in the morning services. Sunday services are not compulsory, but the pupils are not allowed during this time to leave the school. The Christian pupils have their evening prayers and Bible reading under the guidance of the Christian Chinese teachers."

Analogous to this boys' school the girls' school is divided into the elementary school with 31 pupils and the girls' middle school with 29 girls, both under the care of 2 German and 2 Chinese female teachers, besides 3 Chinese professors.

Beside this, a rich literary work is done by the superintendent of the Weimar Mission, O. Wilhelm, in translating the Chinese classics into German and in the compiling of textbooks for the schools. There is hope that the manuscripts left by Dr. Faber to the care of the Weimar Mission may soon be printed for the benefit of the Christian Chinese Church of China.

The Use of the Press as an Evangelizing Agency

EARL HERBERT CRESSY.

THE experience of the last few years in Japan has demonstrated that the use of the press is perhaps the most effective means of evangelizing the masses of the population outside the large centers.

The power of the press is generally recognized. The influence exerted by an ably edited periodical has everywhere led to the creation of class periodicals representing all lines of activity and interest. Of these the religious press is by no means the least.

A more recent development consists of the using of the columns of existing periodicals rather than the founding of a new one. This is accomplished by means of advertising, or by publicity bureaus—the insertion in a number of periodicals of matter, prepared by an office, maintained by some special interest, either for pay or gratis, because of its news value or for some utilitarian or ethical consideration. This method has the advantages of being economical and covering a broader field. In establishing and maintaining a new publication for some specific purpose, most of the time and energy of the promoters is of necessity consumed by the details of mechanical production, the securing and holding of a circulation, and making both ends meet, whereas the advertising manager or publicity agent can give his whole effort and attention to what he has to say. Thus to-day where a few railroads, steamship companies, and business concerns issue their own periodicals, thousands advertise or maintain publicity departments.

This latter method is still new. The science of advertising is in its infancy, despite several schools, a score of advertising journals, and twice that many books on the subject. The press bureau method has been given much less attention, although political propagandas, Christian Science, many corporations, and some reform agencies have maintained departments for the manufacture of public opinion. The ethics of some of the methods used deserve to be called in question. Indeed, journalism itself is only beginning to be scientifically studied.

It must be borne in mind that advertising and the press bureau are essentially preliminary methods, the latter to create a general atmosphere, and the former to interest and get into touch with individuals. These functions are, however, often combined. Both require some sort of follow-up if results are to be conserved. This may be done by sending tracts or booklets or a periodical to those who respond, or by personal touch.

All this may seem sufficiently obvious and far afield, but it is the obvious that is habitually overlooked. An example will make it concrete. The Japanese ministry as a whole takes a much more liberal view of Christian doctrine than does the missionary body in Japan. The chief reason seems to be that one of the liberal denominations, and one or two individuals of rationalistic views have carried on an active

propaganda by means of printed matter and through the press. The church has been overlooking a most efficient agency.

There are signs of a general awakening to the possibilities of the use of the printed page in this newer way. An editorial in the *Missionary Review of the World* for July, 1912, advocates the formation of a "missionary press bureau." In connection with the Home Mission Week Campaign recently carried out in America, material was sent weekly for twelve weeks to a number of classes of papers which the newspaper directory shows to aggregate over twenty-two thousand in number. In addition, six hundred thousand large posters and an unknown quantity of other literature were sent out.

These methods are already in successful operation on the mission field. During a recent visit to Japan the writer met personally several of those who are carrying on such work, and corresponded with others. The new thing in every case is the paid advertisement which is the basis of the work. Equally important is the method of follow-up adopted. No two are working in exactly the same way. The chief difference is that most advertise only enough to get into touch with such as may be interested in the study of Christianity, and then send them literature and a free periodical, whereas some advertise by the column, putting the evangelistic message into the advertisements instead of putting it into a separate paper to be sent to the limited number who respond to a small advertisement. A third and superior method is being talked of—the preparation of matter for free insertion on the syndicate plan.

BRIEF ADVERTISING, WITH MESSAGE IN FOLLOW-UP LITERATURE.

Thirteen years ago a missionary began to advertise in the daily papers that those who desired to learn of Christianity might, on request, receive free information. For several years mimeographed Bible lessons were sent out, and then the requests became so numerous that a bi-weekly paper was established which now has eight pages. A thousand copies are printed per issue at a cost of thirty-five yen per month, including the cost of a Japanese assistant at ten yen per month. Very little advertising suffices to bring in many inquiries—three times in a daily paper in the three largest cities in the district, repeated every eight or nine months. The list is

revised every two years by requiring that all who desire to continue to receive the paper respond by return post-card. Many expressions of interest are received, and voluntary contributions come in to the extent of two or three yen per month. In this case little has been done to try to follow up inquirers, and in the nature of the case it is almost impossible to tabulate results. Most of the inquirers are in places where preachers practically never go, or where religious intolerance is such that an isolated individual would scarcely identify himself with the foreign religion. It is estimated, however, that this work has resulted in about fifty baptisms.

A similar paper, now in its twelfth year, is sent free to all who respond to advertisements in the daily papers to the effect that any wishing to study Christianity may secure free tracts. First is sent a packet of tracts covering the fundamentals of Christianity, and then the paper. Four thousand copies are issued per month, half of them being used by a missionary in the neighbouring district, who pays for his share and does his own advertising. This work is carried on on an appropriation from the Board of three hundred yen per year, the tracts being provided from a separate fund. The missionary in charge gives three full days a month to getting out the paper, and about two hours a day the rest of the time to follow-up, having a Japanese assistant who handles most of the correspondence. All inquirers are located on a big map. Those near an out-station are given over to a local worker to be cultivated. The rest are noted on the map, and evangelists go two and two to look them up. This must be done tactfully. Post-cards are prepared in advance, and are sent by the evangelists stating that they are at such and such a hotel, and offering to call, or to be called on as the inquirer may choose. This station has the usual equipment of Japanese assistants of good average ability, but the missionary in charge states that this work is as fruitful as all the rest of the work of the station taken together.

Another work of the sort, which has been in operation only three months, has had fifty replies, and already one baptism. In this case much emphasis is put on the individual. A blank is sent out calling for name, legal and present addresses, age, occupation, and father's name. Five questions then follow, as to schooling, previous reading along religious lines, family religion, what life problem the inquirer wants to

solve, and what kind of books and what sort of man he likes best—the last two questions aiming to get at temptations and ideals. Books are then loaned—not tracts—the sort of books being determined by the answers on the blank. Inquirers are located on a map, and correspondence is entered into. Where several inquirers are found to be in the same general locality, an endeavor is made to bring them together, and to arrange meetings. One station has been started where four inquirers—*young men*—pay half the rent of a small preaching place, and maintain it as a Y. M. C. A. with library and game rooms.

THE MESSAGE IN THE ADVERTISEMENT.

For six months past an experiment has been tried in one of the districts of Japan, where extended, progressive, and skilfully written expositions of Christianity have been run in a number of papers, being paid for by the column at advertising rates. This has aroused much interest throughout the district. Eight hundred separate inquiries have been received, and in all over eleven hundred letters, in addition to frequent personal visits. Tracts have been sent in response to many requests for further literature, and theological students were used for personal follow-up during the summer vacation and, except in a few cases, were well received. There have been a number of definite results in inquirers and candidates for baptism. This work was carried on upon an appropriation of a thousand dollars gold. Much of the material was written by Japanese writers, who were paid at the rate of three yen a column. It is estimated that to cover the district adequately for next year, twelve hundred dollars would be needed for advertising, and nine hundred more, all gold, for follow-up—office expense, postage, clerk hire, books, and tracts. The cost is about the same as that of securing and bringing to the mission station sufficient tracts to reach the number of people reached by the articles in the papers. The expense of distributing the tracts, which is the big item, is saved. It is thus more economical than colportage, but lacks its personal touch, and can not entirely take its place.

A CHRISTIAN PRESS BUREAU.

The ideal use of the press for evangelization is through the free insertion in a number of papers of material prepared by a central bureau. This is still a thing of the future.

A press bureau is, however, definitely proposed as one of the methods of work of the Committee on Japanese Christian Literature of the co-operating Christian missions. The following is quoted from a preliminary announcement: "UTILIZING THE DAILY PRESS. A promising but hitherto neglected means of evangelization is the preparation of Christian material for the secular press. There are several hundred daily papers in Japan. Scores of these might be glad at stated intervals to fill a column or two with well edited, distinctively Christian news and discussions. By this means, great numbers of country people, hitherto untouched, could be to some degree evangelized with a very small outlay of time and money."

THE FUTURE OF SUCH WORK IN JAPAN.

It were idle to attempt prediction, but certain tendencies are worth noting. The religious press will be in no way injured. It is generally recognized that work of this sort must be free to the public so as not to compete with the religious press which must charge a subscription price in order to live. It may be well to repeat that this is a work of an essentially different sort, being fundamentally evangelistic and preparatory, whereas the religious press has for its constituency those already in the church. In response to a query as to the future of the free monthly paper, one missionary stated that he expected some time to see such a paper centrally edited for the whole empire, and sent in lots to the missionaries in each district, who would send it out and do their own advertising and follow-up.

As to the method of running the evangelistic message itself in the columns of the papers, and paying for it at advertising rates, there would seem to be objections other than its costliness which will probably not exceed that of other forms of evangelistic effort. Such a policy of payment can not in the long run foster in the press a spirit of toleration and of disinterested advocacy of righteousness. In reply to this it is argued that to-day in many cases no other method is possible, since public opinion will not support an editor in devoting much space to Christianity—at least if he favors it. In addition, the editorial rooms are responsive to the influence of the advertising department, and Christianity gets fairer and more liberal treatment from being an advertiser. It is also possible that such contact on the commercial basis may promote better understanding,

and in time result in a more tolerant attitude both on the part of the paper and its readers, thus opening the way for future free insertions. The best answer to objections is the success of the method as in actual operation.

The coming method is that of free press bureau publicity. Paying at advertising rates will become a thing of the past as soon as papers are willing to print them without pay. It is the opinion of those best able to judge that a few papers will do so at once. The best way to increase that number is by the preparation of articles that will relate Christianity so vitally to the pressing problems of the day, and exhibit its adequacy to meet the needs of the people with such commanding ability that no editor will be willing to see them in a rival sheet without desiring them for his own. It is true that this method is somewhat circumscribed by the necessity of winning the editors, and can go no faster or farther than they may be willing, but this limitation need not be serious, and the method has the merit of not only reaching the largest number of people but tends to strengthen the spiritual backbone of the press. There will, perhaps, for a long time be a place for the paid advertisement and the free periodical, where the message can be stated uncompromisingly, with no fear of the editorial blue pencil.

It should be clearly recognized that the work of preparing press bureau material is in a class by itself and makes certain strict requirements. The religious paper goes to a Christian constituency and may take for granted an interest in what it has to say. Likewise the tract and the free periodical. The attendance at a meeting, the personal touch with a colporteur, the answer to an advertisement, all evidence an interest which the tract or periodical has merely to satisfy in a clear and orderly manner. Indeed, the tract, book, or religious periodical presupposed some sort of a selling campaign, which is precisely the weak point of the tract and literature societies. The press bureau article obviates this weakness by appearing before the average newspaper reader, and challenging his interest. It must stand on its own legs. It must be able to arouse curiosity, sustain interest, and stick in the memory. It must be constructed according to the demands of a most exacting style and the laws of advertising psychology. Here, of all places, the chief weakness of mission work must be guarded against—the fact that while careful selection is the

rule in the business world, mission service is almost exclusively volunteer, or on a basis of availability, and the men selected should be of distinct and recognized literary ability. It would seem axiomatic that such a presentation of Christianity should be on broad lines, and by no means sectarian.

THE FIELD FOR CHRISTIAN PUBLICITY IN CHINA.

Christianity in China has before it the opportunity that has been largely neglected in Japan. Perhaps a far greater one, for China is profiting by the example of Japan, and will be more open to the influences of the West. This difference of spirit should make it possible to adopt the press bureau method from the start, advertising only in a small way to secure requests for free periodicals and literature. Different conditions would require some changes of method, but it is beyond question that a campaign along these lines and on an adequate scale, during these years of plasticity and rapid change, would give an incalculable impetus to the Christianization of China.

Memorizing a Language; Its Psychological Principles*

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THERE are three memories involved in this process, and the first of them is the *sensory memory*, which is the memory of sense impressions; the second is the *intellectual memory*, or the remembering of the idea that is associated with a certain sensory memory, or set of sounds; the third is the *motor memory*, that memory which governs all our muscular movements—in this case the movements of our vocal organs.

The sensory memory, as it relates to language, may be auditory or visual. The former has to do with hearing, and the latter with reading. It is this auditory memory that directs the tongue in its efforts to speak correctly, as it is the visual memory that guides the hand in writing correctly.

* This article is largely indebted to E. W. Scripture's "Experimental Phonetics" and a course in the "University of Experience."

But to attempt to train the tongue through the eye, which is the scholastic method, is psychologically false, since the brain centers of hearing and speaking are side by side, while the visual center is at some distance. Consequently, what is psychologically false must be, as it is, practically ineffective. Its failure lies in the very constitution of our nature.

'A perfectly strange language,' says Mr. Scripture, 'appears as a murmur of indefinite sounds. It is only by familiarity with definite sound-groups that the ear learns to recognize separate sounds.' Consequently we must, by painstaking repetition, familiarise the ear with these sound-groups, so that it will be able to recognize them, and at the same time pick out, if necessary, each separate sound. And, "since the perception of sound depends on our ability to reproduce it," we must at the same time train the tongue to speak what the ears hear. And since, further, the real true pronunciation of a language does not exist in the individual word, or isolated phrase, but in the normally, that is, *rapidly*, spoken sentence, we must teach the pupil to hear and speak sentences in their normal rate and rhythm, as well as with the correct sound of their individual letters. This hearing and repetition must at first be by close, conscious attention to small groups of sounds, often not exceeding two or three syllables. Then, as group after group is mastered, they can be joined together, until the whole sentence can be both carefully listened to, and accurately repeated.

For economy of effort, it will be best at each repetition to bring before the mind the idea which is represented by this collocation of sounds, in order that our intellectual memory may firmly associate the idea and its audible expression. This association is at first wholly arbitrary, but as our vocabulary grows, we find that new links gradually simplify the problem. For presenting the idea, at the same time as its expression is given, pictures will be found very valuable, but frequently the simplest way is to give the equivalent idea in one's own *tongue*. By frequent repetition the idea and its audible expression will become so closely linked that the one will invariably recall the other. Until this end is attained, we must persevere. It is not, either, sufficient that one should gain the ability to understand in a general way what is said, for if he desires to *master* constructions, he must learn to listen to the exact words of the speaker, and be able to repeat not only the sense, but the very words of the phraseology.

Neither, in learning to hear, should one depend on his own reading and speaking; not only because it is bound to be faulty at first, but also because we hear ourselves with the inner ear, whereas we should form our memories of sounds from the impressions made on the outer ear. Consequently in memorizing we should, at first, have the teacher give the passage alternately with ourselves. When the telegraphone becomes reasonable in price, it will be a necessary part of the outfit of each language school, for by it one can hear his own natural voice as clearly as it would come over a good telephone. At present, however, the good teacher must be able to mimic the pupils' faults, and show to them the wrong and correct pronunciations in close contrast.

To train the motor, or speech, memory accurately, we must first learn to hear accurately. If we are deaf to the finer distinctions of the foreign tongue it is not possible that we should be able to speak them. In order, further, to hear these finer distinctions we must expect them, and give the most careful attention to hearing them. To do this it is necessary that we use our eyes to watch carefully the positions of lips, tongue, jaw, and throat, not only of our teacher, but also our own. For failure of this many have passed their lives in China and Japan, and never noted that the 't' of their teacher was quite different from their own, and no doubt many who read this will deny the truth of the statement. If, however, they will ask a native to say, "Do do it," they will probably find it is actually so. So it often happens that by asking our teachers to make *our* sounds we are able to realize how we ought to make theirs. After having made careful observations of the sounds, let the pupil mimic his teacher's pronunciation in pitch, rhythm, rate, and tone quality, as well as in facial expression, if he is desirous of acquiring an idiomatic pronunciation. Let the pupil begin with and memorize two, three, or four syllables, then a second like group, until he can give "breath-groups" of phrases, clauses, and sentences. Then let him repeat and re-repeat, until he can give the sentence at its normal speed of four, five, or six syllables per second, for Chinese, English, and Japanese respectively.

There are, however, in memorizing, the further problems of securing attention and holding interest in the subject. Unless one is interested and alert, repetition is injurious rather than helpful, for then it is sure to be slovenly and incorrect.

"In learning new movements the contraction of both favoring and antagonist muscles is unnecessarily large and fatiguing." Consequently our early practice should be limited to quarter and half hours, and to the time when nervous force is abundant.

"Nothing causes so much slurring and want of thoroughness in work, as persistent application. Perseverance is one of the finest qualities of the human mind. Persistent application is perseverance perverted, no time being allowed for the recuperation of the faculties. I have seen so many failures from persistent application that I wish to lay stress on this point."*

Practice does, indeed, make perfect, but to do so, it must be correct practice. Repetition of error fixes a bad habit. Practice must be wide-awake and watchful both of self and of others. Repetition by a mind "too tired to quit" work is worse than useless. But we must repeat till we wear channels in our brain, till, by ordinary processes, we shall loathe the very sounds of the words; and how are we going to maintain interest in such work? By the *slip method*, and the *watch*. "Intense effort educates." Here it is. Write in English on a slip of cardboard 2×5 inches a sentence, or clause of a complex sentence, whose equivalent in the vernacular shall have seven to thirty syllables, and learn it, as indicated above, by repeating it in small portions alternately with the teacher until you can give it at the above required rate of speech. Learn a second and a third in this way, always using your watch to determine whether or not it is *learned*. Then take a fourth and after you are able to repeat it alone at the correct speed, weave it in with the others, thus: 1 and 4, 2 and 4, 3 and 4; then a fifth thus, 1-5, 2-5, 3-5, 4-5; 1-6, 2-6, 3-6, 4-6, 5-6. When you have twenty slips thus mastered, lay fifteen of them by for a week, and then review. If you can give them pat, put them by for two weeks. Let no material that is worth learning go out of mind. Whatever is worth doing at all is worth doing *perfectly*. A few months of this sort of memorizing, learning reading and writing while you are "resting," will enable you to cover the principal constructions of the language, and enable one to take up the study of grammar and constructions by what Prendergast† calls "Diversification." This is the regular and systematic changing of the already memorized sentences

* "Memory and Its Cultivation." Green, Appleton and Co., New York, 1897.

† Prendergast's Handbook to the Mastery Series.

through all their permutations of tense and mood, and of person, case or number, by substituting characteristic nouns, pronouns, prepositions, conjunctions, and other parts of speech, thereby enabling one to have at ready command all those grammatical auxiliaries and changes which indicate logical relationships between words, clauses, and sentences.

Some extracts from my note-book.

"No one ever gained command over many words without first mastering a few at a time. Repetition of the same words in varied combinations, thus disclosing their various forms and uses, is the method whereby languages reveal their secrets."*

"In forming a habit of correct speech, the immediately noticeable result does not always bear a fixed relation to the amount of practice. It has been established by experiment on practice and habit that the strength and precision of control, after increasing slowly for the initial stage, then shows a stage of rapid gain, after which the increase is very slow."†

It has also been determined that in the early stages of language learning one will over night forget as much as 60 per cent. of what he has newly learned.

"In first attempting a new sound, or in attempting to notice the details of a speech movement, we are specially conscious of each movement. As the movement is repeated, it occurs with less and less attention, until it is made with no distinct knowledge of the performance—that is, automatically. . . . The whole motor production of speech is thus to be treated not only as a physiological mechanism, but also as a psychological process."‡

"The formation of correct concepts of foreign sounds has received little attention from linguists."‡

"The present diversity of methods and conflict of opinions can have no possible [explanation] except the lack of scientific data. . . . The human mind acts according to just as definite laws as the expansion of steam or the transmission of motion."‡ Consequently the explanation of the way some people get language as a "gift," should give way to examination of their method.

* Prendergast's Handbook to the Mastery Series. Longmans, Green and Co., London and New York.

† Scripture's Phonetics.

‡ Scripture.

'The fundamental laws for the cultivation of memory are, intensifying the image by attention and keeping it ready by conscious repetition. To intensify the impression, see, hear, do, what you are to remember. You can not expect to remember a thing that you have not clearly apprehended, a sound that has not been clearly noted.'* Since, too, we see what we expect to see, and hear what we expect to hear, it is necessary that we be doubly careful in listening to foreign sounds that are similar to our own.

When it comes to reading and writing, we should learn to read and write as fast as our speaking ability can precede, but not faster, unless we wish to run counter to nature. But here, too, we must remember that it is intense effort which educates and compels pupils to recognize written symbols when exhibited for but a moment. Show words, phrases, sentences, and train them to read them in a flash. Let them the first year read nothing in character that they do not previously know. However, by writing the character along side the English on their slips they may absorb considerable without any appreciable effort. Writing the character is one of the best ways to remember it, and also to fix the constructions, since so many of us have been so much trained by the visual memory that we have difficulty in remembering anything till we can "see" it. Romanization is a great help, but it is also a great danger. The help is in enabling one to remember the sounds, but the danger is in thinking that these letters have their old values. No one can learn a correct pronunciation from either the roman or the character. That can be learned only from the teacher's mouth.

A scientific attack by these methods on the language is sure to succeed.

Some have asserted a saving of two years by this method, but it is certain that such methods would save hundreds of years of missionary service to the kingdom of God in this great problem of spreading the Gospel,—years that, instead of being given to the deadening grind of poring over letters and characters, may be spent in the delightful occupation of telling out the message.

* Mr. Scripture.

Samuel Wells Williams, LL.D.

A. H. SMITH.

MR. Williams was one of the earlier American missionaries to China. He was born at Utica, N. Y., September 22nd, 1812, and was graduated at the Rensselaer Polytechnic Institute at Troy in 1832. At that juncture he was invited by the American Board to join the newly formed Canton Mission of that Board, as a printer. He refused to go, however, without learning as much as possible of the arts of printing and binding. With this in view he served a hasty apprenticeship in every department of book-making. From the compositor's room he followed the types to the press, thence with the printed sheets to the proof-reader, then to the folder, the sewing-frame, and the process of binding. All this was of the greatest service to him when dealing with totally inexperienced workmen of whose language he knew not a single word. Mr. Williams sailed on the ship "Morrison," June 15th, 1833, reaching Whampoa, October 25th. The "Thirteen Factories" occupied a rectangular space on the waterfront extending back to the next street. The alteration in the course of the river has been so great that now the street named from the "Factories" is from a quarter to a third of a mile back from the water. Instructing a foreigner was a somewhat hazardous occupation. One of the teachers always had about him a foreign lady's shoe, so that if challenged he could pretend to be a manufacturer of such articles. One of Dr. Morrison's pundits invariably had concealed a vial of poison so that he might, if arrested, avoid being tortured for the crime of teaching barbarians the sacred Chinese symbols. Dr. E. C. Bridgman, the first missionary of the American Board to China (who arrived in 1830) welcomed Mr. Williams and between them there was an especial sympathy of temperament and of interest. Their friendship continued with unabated warmth during many years of close companionship at Canton. They were intimately associated in the editing and the printing of the *Chinese Repository* begun by Mr. Bridgman in May, 1832. A font of type had been recently presented to the mission, and Mr. Bridgman had the valuable aid of both the Morrisons, and the use of the Chinese types belonging to the British East India Company. There was a Portuguese com-

positor who knew not a word of English, yet set up a book containing both. In order to direct him Mr. Williams learned some Portuguese. A Chinese lad, knowing neither Portuguese nor English, set Chinese type. A Japanese, knowing nothing of English or Portuguese and scarcely any Chinese, picked out the various characters—making plenty of mistakes. When all hands were employed Mr. Williams had to talk to each in his own tongue, and direct them to print a book the contents of which not a single person engaged on it knew anything! In spite of the incidental distractions Mr. Williams gave himself mainly to studying his dictionary and wrestling with his teacher. The arrival of Dr. Peter Parker in 1834 was an important event on account of his establishment of a dispensary and hospital at Canton, which afterwards achieved so great results. It was in the summer of 1837 that Mr. Williams made a voyage to Japan in the "Morrison" to return a number of shipwrecked sailors, a benevolent purpose which was defeated by the suspicion and the hostility of the Japanese government. The sailors were brought back to Canton, which circumstance led Mr. Williams to make a serious study of the Japanese language, as a result of which he prepared a translation of the Gospel of Matthew and the book of Genesis in that tongue. The knowledge of Japanese thus acquired led fifteen years later to the appointment of Mr. Williams as Interpreter for Commodore Perry on his famous visit to Japan. At the conclusion of this important mission Commodore Perry wrote to Mr. Williams a farewell letter in which he said: "I say little when I declare that your services were almost indispensable to me in the successful progress of the delicate business which had been entrusted to my charge. With high abilities, untiring industry, and a conciliating disposition, you are the very man to be employed in such business." Mr. Williams enlarged and greatly improved Dr. Bridgman's Chinese Chrestomathy, which was published in 1841, the first practical manual of the Cantonese dialect prepared in China, although it proved too cumbrous and too expensive for practical use. In February, 1839, Mr. Williams welcomed Mr. and Mrs. S. R. Brown, sent from America by the Morrison Education Society, whose subsequent career was of such importance in the education of Chinese lads both in China and in America. Upon his return to the U. S. in 1844-45, where he spent three years, Mr. Williams delivered many lectures upon China and the

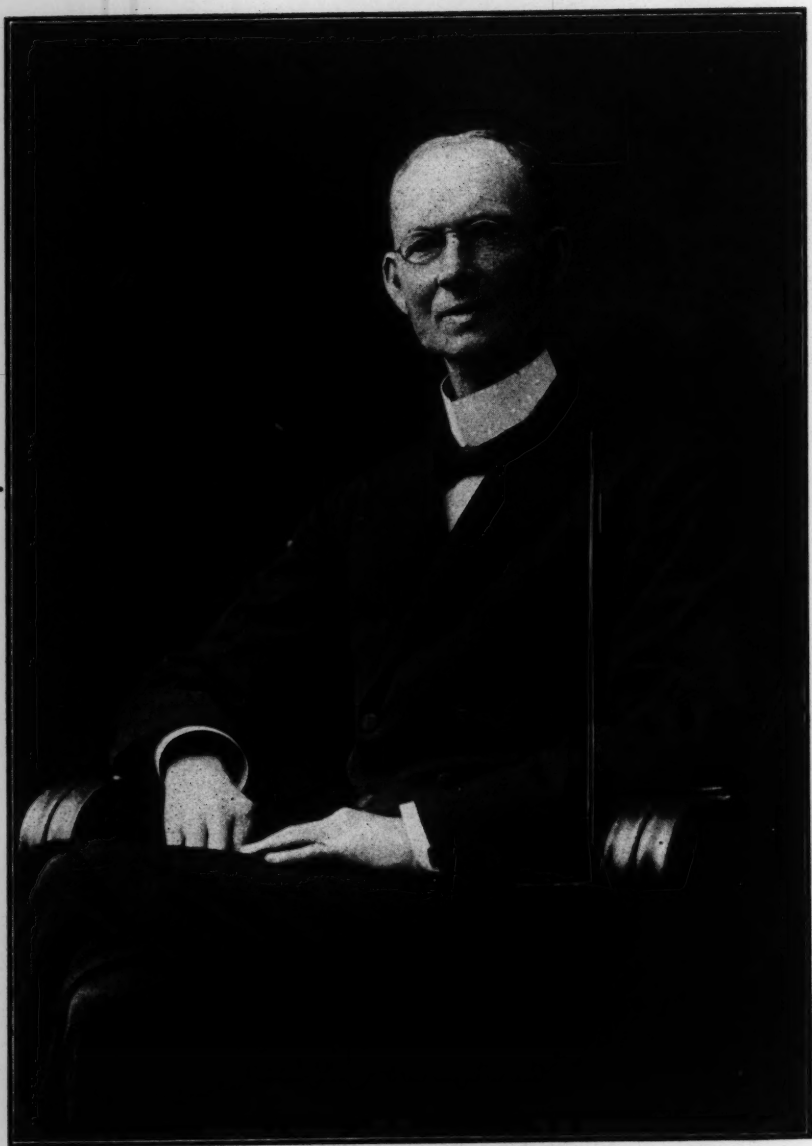
Chinese, which were the basis of his principal work in English, "The Middle Kingdom," a book which was offered in turn to every publisher in New York before it was accepted, and then only under a guarantee from his friend, Mr. Nye, against financial loss. Soon after the appearance of his book (in two volumes) Mr. Williams received the degree of Doctor of Laws from Union College. While on this visit Mr. Williams was married, and returned to Canton in a sailing vessel in 1848.

The removal of Dr. Bridgman to Shanghai threw the whole burden of the *Chinese Repository* upon Dr. Williams, who continued its publication until 1852, although it had long ceased to be remunerative and was a heavy charge on its conductors. By the destruction of all the remaining copies at the last burning of the Canton Factories this work came to have a phenomenal value, and has long been unattainable. (One of its numbers from cover to cover was composed exclusively of Dr. Williams' contributions.) Dr. Williams issued a small octavo Anglo-Chinese calendar containing much statistical and other information, as well as a commercial guide which continued its useful career for more than an entire generation. During the voyage to and from Japan, in spite of sea-sickness, Dr. Williams translated many chapters of the *Lieh Kuo Chih* or "Records of the Feudal Kingdoms," to the extent of 330 closely written quarto pages. Through the cordial endorsement of Commodore Perry, and without waiting for his own assent, Dr. Williams was appointed secretary and interpreter of the American Legation to China, in the year 1855, an office which he accepted with considerable reluctance, but which he held with great acceptance to the government for the remaining twenty years of his connection with China. The following year he completed his Tonic Dictionary in the Cantonese Dialect upon which he had been engaged for eight years. It contained about 7,800 characters, with an introduction, appendix, and index, in 900 octavo pages. In fulness and accuracy of definitions this was a great advance upon any Chinese dictionary then extant. In the stirring political events from 1856 to the capture of the Taku Forts and the surrender of Peking to the British and French in 1860, Dr. Williams took a prominent part, of which his published letters contain a comprehensive and an accurate narrative. With strong sympathy for the Chinese and with sincere pity for their hopeless and compulsory ignorance, he perceived the absolute necessity

of firm dealing with them. "I am afraid," he wrote, "that nothing short of a Society for the Diffusion of Cannon Balls will give them the useful knowledge they now require to realize their own helplessness." It was solely due to the initiative and the persistence of Dr. Williams that the famous "Toleration Clause," recognizing the Christian religion, was inserted in the American Treaty of 1858 (afterwards reproduced in treaties made by other nations) which became the storm-center of many controversies for more than a generation, now happily an extinct issue. From the establishment of the Legation in Peking Dr. Williams became a resident of the capital—a contrast to the early days in China when he had lived in the country for twenty years and had never once been within the walls of a Chinese city. He now began a revision of his Tonic Dictionary, a project which he fortunately abandoned for the preparation of the Syllabic Dictionary, his principal work in Chinese, upon which he worked with unremitting diligence for eleven years, writing every character with his own hand. This appeared in 1874. Although now to some extent superseded by the more comprehensive works which have since appeared, it was, like his Tonic Dictionary, a great improvement upon anything then available, and after nearly forty years it still has a considerable circulation. For nine different times Dr. Williams was U. S. Chargé d'Affaires and but for the exigencies of sectional politics he would have been appointed Minister. He found recreation from the dry details of public business in botanical researches of which he was very fond, the benefits of which, as of his general interest in natural history, overflowed into his dictionaries. Upon resigning his post in the Legation in 1876, Dr. Williams retired to New Haven, Conn., where he was appointed professor of Chinese in Yale University (but without active duties), and where the remainder of his life was passed.

He was chosen president of the American Bible Society—a suitable recognition of his services abroad for forty-three years. He devoted many years of great labor to a thorough revision and expansion of his principal work in English, "The Middle Kingdom," which, despite the author's failing eye-sight, was completed in 1883. He died on February 16th, 1884, greatly honored and beloved. He was a man of a most genial temperament, and of encyclopedic knowledge of things in general, more particularly concerning China and the Far East,





THE LATE DR. DEVELLO Z. SHEFFIELD.

and this knowledge was always at the disposal of others. He represented a type of missionaries and of diplomatists which no longer exists. In each of these capacities he accomplished a great work for China. His name is one which through the many published volumes due to his prolific authorship the world will not willingly let die. His biography by his son appeared in 1888, and is of value not merely as a sketch of an interesting life but as an exponent of a period in Western intercourse with China now so far distant as to be increasingly difficult of mental reproduction.

In Memoriam.—Dr. Devello Z. Sheffield

A. H. SMITH.

BY the death of Dr. D. Z. Sheffield, China has lost one of its best known and most efficient educators. For more than an entire generation Dr. Sheffield shared with the late Dr. C. W. Mateer the honor due to energetic and successful pioneers, the latter having spent about 45 years in China, and the former a little less than 44 years. Had Dr. Sheffield lived a few weeks longer he would have attained the ripe age of 72 years. Mr. Sheffield gave two years of what should normally have been his student life to the service of his country in the Army of the Potomac, at the end of which time he was invalided home, retaining throughout the rest of his days the traces of the army experiences and illness. When he was able to study he entered Auburn Theological Seminary in the state of New York, where he was graduated in 1869, in the autumn of which year he came to China under the American Board. This was within nine years of the opening of China by the capture of the Taku Forts, the surrender of Peking, and the signing of the Treaty of Tientsin (October 1860). All missionary work was in an embryonic stage. To get a hearing was difficult; to gain a following was next to impossible. Mr. and Mrs. Sheffield were stationed at T'ung Chou, 13 miles east of Peking, at that time an administrative city of importance because the gateway to the capital (as its name implies), as well as the point where the tribute rice from central China was transhipped from the Peiho River into barges to be borne on the many locked canal to the granaries outside the Ch'u Hua gate of Peking. During all his long term of service T'ung Chou continued to be Mr. Sheffield's sphere of work, a circumstance which proved in his case an important advantage. The communication with Peking along the ancient—and to travellers often excruciating—stone road, though slow and fatiguing, was constant. The location of the mission in the western or "new" portion of the city, under its northern wall, gave them the retirement of a *country*-city, remote from the busy mart at the eastern end, and also from the turbid current of metropolitan life. In this quiet spot Mr.

Sheffield and his accomplished helpmate applied themselves to the study of the Chinese language with unusual assiduity and with marked success. His own educational deficiencies not only proved no disadvantage to him, but possibly acted as a spur to greater diligence, the effects of which soon became apparent. Before he had been in China five years he was recognized as one of the coming men in North China. At the time of his arrival there were the rudimentary beginnings of a little school. By steady and adroit cultivation this gradually developed until it became a high school, and by 1890 it had attained to the status of a real college. Both Mr. and Mrs. Sheffield had already attained experience as practical teachers before coming to China; it was therefore inevitable that he should become the principal of the school, and later the president of the college. He taught a wide range of subjects, and as the curriculum expanded and the standard was raised he added fresh ones, each apprehended from his own point of view and each an important item in his self-education. Whenever there was a sufficient supply of students, classes were held in the theological seminary, and in this Mr. Sheffield took a prominent part, in the teaching of theology. The lectures were gathered into a volume used for some years as a textbook, and afterward thoroughly revised and published under a different title. Dr. Sheffield's service as head of the North China College lasted from 1890 to his return to America on furlough in 1909, but his literary work began much earlier. In 1881 he published a *Universal History*, in Chinese style, with maps and index, six volumes. At that time there were very few works of this sort in existence, and none on so extensive a scale. It was widely used as a textbook, and copies with special covers were circulated among officials. Through this channel very many Chinese received their first knowledge of the countries of the world. In 1889 Dr. Sheffield issued a *Church History* in several volumes, covering the period to the Reformation. An additional volume carrying the history to the close of the German Reformation has been nearly completed and may be issued later. In 1893 appeared the *Systematic Theology* which was a revision of the earlier one already mentioned. This was followed by a *Political Economy* (1896), *Principles of Ethics* (1907), *Psychology* (1907), and *Political Science* (1909). All of these works were, as mentioned, the outcome of their author's work in the college and in the theological seminary—an important hint to teachers. Dr. Sheffield was chosen chairman of the committee appointed by the Shanghai Conference of 1890 for the revision of the New Testament in the classical style, a work which was completed and presented to the Centennial Conference of 1907. Dr. Sheffield was again chosen as a member of the committee to revise the Old Testament in the same style, and was again appointed chairman. This work was carried on under very great difficulties owing to the distance at which the members of the committee lived from one another, and the fact that each one was burdened with other and pressing duties. Sometimes the precious weeks of a much needed "vacation" were largely given to this exhausting labor. After having completed the portion assigned to him, Dr. Sheffield was impelled in the autumn of 1912 to resign from the committee. The complete

destruction of all the mission plants in North China during the prevalence of the Boxer cyclone of 1900 entailed upon the greatly diminished force an enormous amount of extra labor. Dr. Sheffield returned from America in the autumn of that year in time to take a prominent part in the great undertaking of reconstruction from the foundation. The college was reassembled in a ducal palace in Peking rented for the purpose, and was carried on much as usual. When the mission premises at T'ung Chou were rebuilt, the former college site at some distance from the city, which had only just been occupied, was abandoned for a much more advantageous one outside the "new" south gate where, by the aid of an American architect, one of the best situated and commodious mission compounds in China was gradually evolved. In the early years of the past decade, as one of the welcome by-products of the Boxer episode, there began in the missions in and near Peking a movement for real co-operation. This eventually resulted in the formation of the North China Educational Union, and afterwards extended also to evangelistic work. It seems likely that through the stimulus of the resolutions adopted by the conferences held in China during the current year under the lead of Dr. Mott, and with the guidance of the China Continuation Committee, a much wider inter-provincial as well as inter-mission federation of education may be brought about. In these discussions and adjustments Dr. Sheffield took a leading part, for which by his long experience, mature judgment, and irenic temperament he was well fitted.

At the end of nineteen years of service as president of the college he returned to America on furlough and laid down the heavy burden which he had so long carried, but upon his return in 1910 he continued to teach until in 1912 his failing health made it impracticable. His best and his most permanent work was that of a teacher, and in this capacity he impressed himself upon successive generations of students in an exceptional way. One of the recent graduates said of him that the prevailing impression made upon his mind by the personality of the college president was *diligence*. It was the keynote of his intellectual life, and *thoroughness* was its mate. He was a strict disciplinarian, yet he could also get the point of view of the student as well as that of the instructor. In the course of the troubled years following the Boxer period there was more than one college rebellion, but owing to wise administration each was to the institution rather a help than a hindrance. Both in English and in Chinese Dr. Sheffield was an *impressive* preacher, using dignified diction with deliberate utterance, choosing his varied themes and illustrations.

His ready use of a high mandarin style of address made him a most acceptable interpreter, in which capacity he rendered important service to Dr. Mott in his earliest meetings both in Peking and in Nanking at a time when there were not as now many Chinese who could undertake that important function. His mechanical ingenuity was irrepressible and afforded relaxation from his otherwise too ardent intellectual life. He made for his classes a large glass wheel for generating electricity which easily produced a "spark" between one and two inches long. He constructed a

bicycle "out of hand" in the early days of those machines. It was, to be sure, not well done, but it was a surprise to find it done at all. By progressive evolution he produced a practical type-writer for Chinese character, of which a single model was made in New York. Nothing but the expense of its construction has prevented it from being widely adopted—and it may be that this is still a possibility. Dr. Sheffield served on many committees in and out of his own mission, and his advice was everywhere appreciated. Through his acquaintance with every college graduate he had an unrivaled knowledge of the conditions in every part of his own mission. His views on Chinese affairs in general were at once conservative, liberal, and sound. He was appointed to prepare a paper for the conference of 1890, and again at the Centennial Conference of 1907 he was the chairman of the Committee on the Christian Ministry, upon which he prepared a strong paper. He put much of his life-blood into the work of Bible translation into the *wen-li* style, of the committee for which he was not merely chairman but the recognized leader. He had already completed his own section before the inability of his brain to respond to external stimuli forced him to lay down his work for good and all. Eighteen years ago a carpenter employed by him murderously attacked him in a fit of jealous rage on a Sunday as he was returning from a service, wounding him in more than five and thirty places, and leaving him for dead. His wife, eighty *li* distant, who was instantly summoned, had the courageous faith to believe that "Man is immortal till his work is done," and that her husband's labors were by no means ended. And so it proved. Those last years were much the ripest and the richest. His works do follow him.

We shall greatly miss his kind and benignant countenance, his unfailing humor, his judicious counsel, his broad views, his penetrating insight. In the language of his old friend, the venerable Dr. W. A. P. Martin—the Nestor of missionaries in China—we who knew and who loved him may say: "Farewell noble brother! Long may the fountains which your hands have opened continue to irrigate the fields of this thirsty land. And long may the youth of the College display the loyalty to Christ and to duty which marked the character of its founder."

Our Book Table

THE WORKS OF DR. PAUL CARUS.—Chicago: The Open Court Publishing Co.

1. Buddhism and Its Christian Critics. 1894 and 1905	\$1.25
2. The Gospel of Buddha. 1894 and 1909	1.00
3. Karma. A Story of Buddhist Ethics. 1894 and 1903. Illustrated15
4. Nirvāna. A Story of Buddhist Psychology. 1896 and 1902. Illustrated	.60
5. Amitābha. A Story of Buddhist Theology. 190650
6. The Canon of Reason and Virtue, (translation of the 道德經)	.25
7. Kan Ying P'ien, translated by Suzuki and Carus. 1906. Illustrated.	.75
8. Yin Chih Wen, translated by Suzuki and Carus. 1906... ..	.25

Some books on Comparative Religion make but dry reading. The writings of Dr. Carus are saved from this by the fact that he is a seeker for truth, who hopes to find it by the study of religions, and particularly of Buddhism. This gives a living interest to his work, but it also gives it an impressionist style, which warns one to look out for inaccuracy. "Mankind is destined to have one religion, as it will have one moral ideal and one universal language the universal acceptance of a scientific world—conception bodes the dawn of the Religion of Truth—a religion based upon plain statements of fact unalloyed with myth or allegory." (No. 1, p. 10.)

Of the books named above, No. 1 is the most important. It first gives an account of the leading ideas of Buddhism, in which the philosophy bulks larger than the religion. "Buddhism is a religion of facts, rejecting altogether assumptions of any kind," (p. 84). "Buddha denied the existence of an independent self as the soul of man" (p. 93). This gives occasion for an elaborate discussion of Buddhist psychology, with its substitution "the accumulated result of actions (samskāra)" for the "metaphysical soul-monad." An interesting parallel is drawn with Goethe, and also with modern psychology. But is it not just the weakness of Buddhism that it depends on psychology? The whole thing is not fact but hypothesis, and that of a kind which never can be proved; a most unstable basis on which to found any faith.

The writer also enters into a polemic against those who speak of Buddhism as nihilism or pessimism. He represents Nirvāna as meaning a life of conscious bliss and protests against it being understood to mean annihilation. The truth is that Buddhism is not at one with itself on these matters, and texts may be quoted in both senses.

The second part is a comparison of Buddhism and Christianity in which the parallels between the two are enumerated. Some of these are sufficiently striking, others are mere verbal coincidences. Dr. Carus does not commit himself to any explanation. "We do not press the theory that Christianity was influenced by Buddha's religion, but regard it as a mere hypothesis." He is tempted to agree with the notion that the Essenes were Buddhists, but his knowledge of Chinese thought suggests caution. "Such parallelism alone as obtains between Lautze on the one hand and Buddhism and Christianity on the other hand, is sufficient to prove that the evolution of both religions may have taken place independently,"

(p. 221.) The discussion is not helped by mistakes such as these—"the Lamaistic ritual dates back to the time of Fa-hien," (p. 168) the dates are respectively 640 and 400!—"The Logos idea was derived from Neo-Platonism," (p. 214.)

A much more reliable statement of the problem will be found in the contribution by Prof. Garbe to Dr. Carus' own magazine the *Monist* (Oct. 1911), where he speaks of the "essential difference between the alleged Buddhist elements in the canonical gospels and the actual Buddhist elements in the apocryphal gospels;" and again "No influence of Buddhist tales or doctrine on the New Testament has yet been proved."

The "Christian Critics" do not appear till the third part, which pleads for a more sympathetic consideration on the part of missionaries. The missionary is asked to say: "Let us compare our views, and whatever I can learn from you I wish to learn, and, *vice versa*, I expect that whatever you can learn from me you will consider, and, whatever the truth may be, we shall both be glad to accept it." The strongest condemnation, however, is reserved for Monier-Williams, who "narrows Christianity to the dogmatic conception of the Anglican church creeds;" in short, the point at issue is the meaning not of Buddhism but of Christianity.

No. 2 is a life of Buddha with specimens of his teaching, given largely in the words of the original documents. To quote the preface:—"The compiler . . . does not intend here to offer a scientific production. The present book has been written to set the reader a-thinking on the religious problems of to-day. . . . The aim of the compiler has been to treat his material about in the same way as he thinks that the author of the fourth Gospel of the New Testament used the accounts of the life of Jesus of Nazareth."

The value of the book lies here that it presents at one view a resultant of the various lives of Buddha and statements of doctrine which otherwise fill a library. The glaring defect is that the different schools are merged, and no indication given that the life of Buddha was differently regarded in different periods. The author deprecates criticism from the "scientific" standpoint, but to be of permanent value a book must have science behind it, even though the apparatus be not always on show. True we have a double table of reference at the end, giving the sources of each section, but only the specialist will know how to use this, and give proper weight to the various authorities.

If there is one thing needed to clear up the problem of Buddhism it is a discrimination between the sources. The broad distinction between the Pali Canon and the Mahayana is only one step, the schools within the latter must also be taken apart. The fashion in the criticism of the Bible which Dr. Carus apparently follows is, of course, to distinguish various sources and types of doctrine both in the Old and the New Testaments, and it is a retrograde step when a book on Buddhism gives a cento from authors of different schools, and ignores their historical position.

The biography of Buddha is made up of the Life by Asvaghosha (cir. Christian era) and the notices in the earlier Pali books, with supplements from the Tibetan and other late traditions. It would have been useful if footnotes could have been added, showing what

is common to all, and what has the support of only one school. As it is we are left in uncertainty as to how much is truth and how much romance.

The case is more serious when we come to doctrine. The bulk of the doctrinal parts are from the Pali and faithfully represent the spirit of "southern" Buddhism. Midway in this, however, we come on a chapter headed "Amitābha," for which we are referred to Beal, though the real source is one of the Amita Sutras, and in the Glossary we find the statement—clearly based on Eitel—"Southern Buddhism knows nothing of a personified Amitābha."

Again, in the Conclusion we have a chapter entitled "The Three Personalities of Buddha," to which the Table of Reference adds "explanatory addition, embodying later traditions." This is the doctrine of the *Trikāya* 法身, 報身, 化身, one of the most fascinating speculations of the Mahayana, but it is most misleading to put it, as is here done, in the mouth of the disciples met in conclave after their Master's death.

The three stories are designed to popularize and illustrate the respective doctrines named. "Karma" has already become literature, having been translated by Tolstoi, and then as his work reproduced in several languages, including a version published at Chicago in the same block with the office of *The Open Court*. This with No. 4 gives a most charming picture of the best in early Buddhism. No. 5, however, suffers from the defect already noted; first we have the so-called atheism of the Pali books, and then in the mouth of Asvaghosha we have the approach to theism which marks the Mahayana.

Of the three Taoist translations which close the list, No. 6 is a reprint from the larger annotated edition of 1898, and in this form is easily accessible. There are at least eight English versions of the Taoist Canon and four German, but the final sense of that ambiguous book is only to be determined after an exhaustive study of the parallel literature of the same school.

No. 7 was first translated into French by Julien. His version, with an English one by Watters, appeared in Doolittle's Handbook; the work was again rendered by Sir R. K. Douglas in the S. P. C. K. manual; and by Legge in the Sacred Books of the East series. The present edition also contains a number of moral tales illustrating the subject. There is not much scope for originality in the translation, but for the sentence 是道則進, 非道則退 Mr. Suzuki gives "The right way leads forward; the wrong way backward." This is opposed not only to the consensus of the other translators, but also to the common use of the saying among the Chinese.

The little tract 陰騭文 appears here for the first time in English, though a summary was given by Douglas. There is also appended a selection of moral tales, and explanatory notes. The translation of 奉真 by "worship the Truthful One" cannot be sustained. 真 in Taoism means the real as opposed to the phenomenal, and hence the man who dwells in the real—which is the ideal—world. 奉真 is a rhetorical way of describing the Taoist in contrast with the Buddhist in the next clause.

J. W. INGLIS.

PRAYER AND THE HUMAN PROBLEM, *By the REV. W. ARTHUR CORNABY.*
Pp. viii, 306. London, Hodder and Stoughton, 6/-.

The theme of this eloquent book is the relation of prayer, especially intercessory prayer, to the problem of evil. The "essentials of a God-story" are, (1) Authoritative Justice and Benevolence, and (2) Power to help the praying soul. In the latter region the ethnic religions proved to be deficient. "Inwrought adequacy through the indwelling of the Spirit of Christ, in response to prayer," characterises the "full-orbed Gospel."

With regard to the meaning of prayer, "a rudimentary idea" is "the expression of godward desire." More definitely from the Old Testament we learn that it is "the outflow of godly desire." Further investigation reveals the fact that all godly desire is "Divinely induced by the potency of God's own desires in a responsive soul." "Our prayers for ourselves, if godly ones, are answered prayers. They are the response to God's great prayer in us." Since, "in contact with non-resistant or sympathetic media, ardent desire always produces some kind of dynamic impulse," it follows that God's "glorious desire" (a term preferable to "will," in the third petition of the Lord's Prayer), when adopted by us, "gains a condition of large efficiency." How wide is the scope of action becomes clearer when we realize that "neither cosmic evils nor physical diseases . . . ever found a place in the desires of the Eternal." Though "it is *appointed* unto men once to die," "Our Heavenly Father never *desires* pain, sickness, death, bereavement, for any one on earth." Accordingly, the definition of true prayer is found to be "the winning of our ardent desires by God, and their transmutation by the Spirit of God into forces of sacred potency."

If now we ask what exactly is accomplished by intercession, whether private or public, on behalf of our fellow-men, the answer is that, as "it is of the nature of electricity to induce electricity," so "prayer for others tends to induce prayer within them." "Intercessory prayer of an ardent sort is normally attended with the projection of spiritual force, which may be called prayer-force." "The inflow of a new power to pray, in the person prayed for, may be regarded as a sure phenomenon, wherever there is due fervour in the . . . intercession". Even "in the case of an inertia of prayerlessness to be overcome in that person," continuance "may ever be attended with hope of overcoming at last." "It is the primal nature of sentient beings to yield in the end to reasonable suasion."

Such in bare outline are the authors' "distinctly philosophical conclusions" as to the value of prayer. The exposition is lit by an abundance of illustrative material, drawn from religious experience and Oriental life, from science and the literatures of many lands. Not the least valuable feature of the work is the apt use made of the ethics and religion of China. Gladly do we all endorse the hope with which this earnest plea for the "Gospel of Sacred Energy" concludes:—"A world-wide Commonwealth of Christ will yet solve the whole human problem."

F. W. S. O'N.

CHINESE NEW TERMS AND EXPRESSIONS WITH ENGLISH TRANSLATIONS,
Introduction and notes by EVAN MORGAN, Shanghai: Christian Literature Society for China, and Kelly & Walsh, 1913.

Mr. Morgan tells us in his introduction that the terms and expressions in this volume have been gathered from newspapers and books. We think the book might have been more appropriately called the Reader's *Vade Mecum*, for an examination of its pages shows that it covers a wide range of subjects and that the terms and expressions are both new and old. For example: 染術 *ran-shuh*, art of dyeing; 步隊 *pu-tui*, infantry; 海關 *Hai-kuan*, Custom-house, and many others are old and commonplace expressions. The compilation seems to us to be extremely weak in technical terms, especially engineering and mechanical terms of all kinds.

Its strength is in its philosophical, political and social terms; but most of these have been coined in the study or newspaper office for temporary or prospective use, and the ideas they imply are, in many cases, equally well expressed in other words by different writers. And of all these terms time alone can show which are the fittest to survive. But it is an ungrateful task to pick out blemishes and it may be at once admitted that such a book cannot be properly criticised in the present stage of transition and development of the Chinese language. Mr. Morgan has made a brave attempt to do what no one man can hope to accomplish. This little book, used with discretion, will often afford valuable assistance in selecting terms to express new ideas in Chinese, and it, with other similar lists of terms already published or to be published, will be useful to the Board of Native and European scholars which the Chinese Government must some day appoint to bring K'ang Hsi's magnificent dictionary up to date by embodying in it all the new terms introduced into the language since its compilation, and thus give authority to all such terms deemed worthy of a place in a standard work of reference.

The book is nicely printed and got up in a convenient form, but it should have had wider margins or have been provided with blank leaves for corrections, notes, and additions.

CATECHISM ON CHRISTIANITY (700 Character Series) 聖道問答(七百字編)
 By PROFESSOR TONG TSING EN.

We are glad to see that Professor Tong of the Shanghai Baptist College and Theological Seminary has been so much encouraged by the success of his Six-hundred Character Series of Educational Readers, that he has decided to go a step farther and bring out a series of books for a wider circle of readers. This Catechism is the first of the series. The forty-five questions and answers cover all of the most important Christian doctrines, the Scriptures, the Church and the Sacraments, and touch on Christian conduct. The book should be of the utmost service in country districts where the majority of enquirers are generally illiterate. But we should like to see a still simpler book, dealing with fewer subjects and using about half the number of characters. Professor Tong is rendering splendid service to the Churches and we look forward to the other volumes which he announces are in preparation.

ATLAS OF CHINA IN PROVINCES. Prepared by THOMAS COCHRANE, M. B., C. M. Shanghai: Christian Literature Society for China.

This atlas is a companion work to Dr. Cochrane's *Survey of the Missionary Occupation of China* which was published in April last. The two books must be studied together, and it is a pity that this fine atlas should be launched upon the public three or four months after the publication of the book which explains it and to which everyone of the twenty-two maps refers.

The maps are bold in outline and Mission stations are clearly marked, but it is a defect that no attempt has been made to indicate in some diagrammatic way in what sense a city or a prefecture is "occupied." No instructions are marked and no indication is given of the population of districts. Dr. Cochrane's book is an indispensable guide to the maps, or rather, the maps are a necessary appendix to the book.

A study of this atlas will throw much light on the question of occupation, and we hope that the work of charting the outlines of the Kingdom will be taken up in every Mission district and that each place where the Cross has been planted will be noted down. We want to see where the work must branch out and where concentration should be encouraged.

Dr. Cochrane's industry in getting up these maps and his many labours in the interests of progress and efficiency have placed not only the missionary body in China under deep obligation, but have given invaluable knowledge to Boards and committees at home.

THE CHINA MISSION YEAR BOOK, 1913. Shanghai: Christian Literature Society. Price \$2.50.

The Year Book is larger and better than ever, and we congratulate Dr. MacGillivray on his brilliant success. The *General Survey* is by Dr. Arthur H. Smith and is full of good things and packed with shrewd criticisms. We should like to go through the volume and quote largely from the fresh and informing papers, but we must desist, and only urge our readers to get the volume for themselves. We venture, however, to add a few remarks on two features, viz:—

(1) *The Statistics.* The baptized Christian community has grown during the year from 167,075 to 207,747—an increase of 25 per cent., and the total Christian community now stands at 370,000, whilst there are 64,000 Sunday-schools. But there is a bewildering uncertainty about many of the figures which makes missionary statistics the despair of all who work at them. For example, Dr. Cochrane in his recent book reckons the total Protestant Christian community as over 385,000. Dr. MacGillivray's total should have exceeded these figures instead of being 15,000 below them. Then again the number of congregations is given as 2,477; but twelve months ago the number was 2,955. Of course the difficulties lie partly in the carelessness with which mission statistics are kept, partly in the cumbersome and unscientific classification used in so many reports, and partly in the fact that some missionaries dislike statistics and take no trouble to supply them.

(2) *The Directory*. This has undergone a transformation that is truly wonderful, and its value has been enormously increased. First the missionaries are arranged according to Missions and each Mission is subdivided into its districts. Then we have each missionary's Chinese surname and the date of his or her arrival in China. Naturally there are some gaps. The last directory giving similar information was published, if we mistake not, in 1896 by the Presbyterian Mission Press, and to have brought this up to date must have severely taxed the resources of Dr. MacGillivray and his assistants. The second part of the directory classifies missionaries according to provinces and mission centres. This is a particularly valuable addition and one which will be appreciated more and more. In the third part the names are arranged alphabetically and the initials of the Mission and the postal address are added. In all, Dr. MacGillivray has given us no less than 236 pages in this most useful and most welcome appendix.

A word of praise is due to the way in which the index has been prepared, to the excellent arrangement of the mass of information presented, and to the careful proof-reading.

THE CHRISTIAN MOVEMENT IN JAPAN INCLUDING KOREA AND FORMOSA.
A YEAR BOOK FOR 1913.—Pp. 786. \$1.50 Mex. Shanghai: Methodist Publishing House.

There is nothing in China that answers to the Conference of Federated Missions in Japan, under whose auspices this Year Book is published. It differs naturally from the China Mission Year Book, and in some respects it approaches the ideal much more closely. It is a chronicle of the Christian movement of the year, and we believe that every missionary organization regularly reports progress. The China Year Book is unable to be so comprehensive or to get reports so complete or so regularly.

Nothing that is going on in the Empire of Japan or its dependencies, in the way of evangelistic or educational or philanthropic work, seems to have escaped the editor, whilst the appendices contain lists and tables of permanent value. We congratulate the missionaries and Churches in Japan on having such an ably edited summary of their work, and the editors on the riches and variety of their present issue of the "Christian Movement."

THE PASSING OF THE DRAGON, *the story of the Shensi Revolution and Relief Expedition*, by J. C. KEYTE, M.A. London: Hodder and Stoughton.

Mr. Keyte has for his subject the tragic side of the Anti-Manchu Revolution. Other missionaries were exposed to dangers and other cities were the scenes of riot and plunder and slaughter; but it was left for the citizens of Sianfu to distinguish themselves above all other Chinese by the ferocity of their attack upon the large Manchu population and by their senseless killing of inoffensive foreigners. "Not since the terrible scenes of the Moham-medan Rebellion in the seventies have the Chinese of Shensi

experienced such terror, and such tangible reasons for terror as they did in 1911. 'The Revolution to them meant scenes of murder, robbery, and rapine. The 'Glorious' Republic was bought at heavy cost" (p. 150). Mr. Keyte's style is florid, and one is almost tempted to describe it as breathless; for the story goes with a rush from suburb to suburb, and from horror to horror; leaps from capital to coast and from province to province, whilst the commonplaces of preparations and railway travel tread on the heels of horrible dangers and perilous duties. The second part of the title describes the book better than the first, and yet by the first five words, it will be generally known. But *The Passing of the Dragon* must be told in a different way, and already this chapter of China's long story is finding its historians.

The illustrations are distinctly good, and the book is sure to have a place on the shelves of all readers who desire to understand this great and strange people whose characteristics no one writer can delineate and whose history it takes ages to unravel and appreciate. We hope this is not the last book we shall have from Mr. Keyte's facile pen. Could he not tell us more about his province of Shensi or his city of Sianfu?

Correspondence

THE FINDINGS OF THE NATIONAL CONFERENCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have recently received a packet of books—the "Findings of the National Conference held in Shanghai, March 11th to 14th, 1913." These I am asked to circulate amongst our Chinese Christians. I have waited for the July RECORDER to see if any protest were made against this broadcast scattering amongst our people of suggestions which will, of course, pass current amongst the mass of Chinese Christians as being the attitude adopted by Christianity towards Romanism. To pass by such suggestions as "That the textbooks for theological training should be modern, scientific, and adapted to the Chinese student" and the earnest commendation of the World's Conference on Faith and Order—the

potency for ill of which they will largely be oblivious, it is with grief and amazement one thinks of the further suggestion that they be asked to "cultivate friendly relations with members of the Roman Catholic and Greek communions, etc." This document has been precipitated upon them and they are to learn that there has gone forth as the deliberate finding of a large representative body that they are asked to make new friendships with those whom neither they nor their fathers knew. Has Romanism suddenly changed that we can coquette with her? To mention but one phase of Romanism which affects the progress of Christianity in China, viz., her position with regard to the Word of God the bulwark of the Christian faith.

The story of the Lassere version of the Gospels published in France late in 1886 is within the memory of most of us. In

1886, M. Henri Lassere published a version of the Gospels with the authority and benediction of the Pope whose letter of fulsome plaudit was appended to each copy. "The work thus launched poured from the press as fast as machines could produce it. Edition followed edition so rapidly that within one year 25 editions had been published," when lo! Rome fulminated against it. In December, 1887, "our most Holy Lord Pope Leo XIII," and others in solemn conclave, placed it under awful ban—in proper bell, book, and candle fashion. Long before this, in 1553, at Bologna, three bishops gave a written answer to Pope Julius as to the best means to strengthen the church. "We advise your Beatitude that as little as possible of the Gospels—especially in the mother tongue—be used in the countries subject to your jurisdiction. The little which is usually read at mass is sufficient and beyond that no one whatever must be permitted to read. When men were content with that little your interests prospered, but when more was read they began to decay. To sum up all, that book (the Bible) is the one which more than any other has raised up against us those whirlwinds and tempests whereby we were almost swept away, and in fact, if any one examines it diligently and then confronts therewith the practices of our church, he will perceive the great discordance and that our doctrine is utterly different from, and often even contrary to it, which thing, if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become the objects of universal scorn and hatred."

This document is at the British Museum 7. C. 10. 11. Fasciculum Rerum 1690 folio. It is also in the National Library at Paris. Romanism, in 1553 and 1887, is the same and now we are asked to "cultivate friendly relations" with her. Whilst we do not wish to meet Rome with Rome's weapons, belligerence and conquetting are the two poles of our possible attitude, and we should keep a pure middle course. Surely there are some Protestants left amongst the missionaries in China! One can only feel this infatuated suicidal policy of unity-at-any-price is drifting to its Niagara.

In the July RECORDER, you continue to ply us with a tender solicitation to accept evolution and higher criticism—both sufficiently discredited alike by science, scholarship, and wreckage. These age-long Delilahs of Romanism and Rationalism—how long will Christian ministers plead with us to show such suicidal altruism?

I remain,

Yours sincerely,

H. A. C. ALLEN.

YUNNANFU.

THE NATIONAL CONFERENCE
FINDINGS ON EVANGEL-
ISTIC WORK.

To the Editor of

"THE CHINESE RECORDER."

After again reading "The Findings of the Conference held in China, 1913," I cannot refrain from expressing my conviction that the final conference took a far less pronounced view than the sectional conferences did of China's need of evangelists, as compared with educators; that the emphasis was unduly

placed upon the latter, and if such a policy be carried out by the great missionary societies, it is likely to lead to disastrous results.

In the Canton Conference report, I find on page 18 such a sentence as this: "There is a deplorable lack of direct evangelizing effort on the part of the foreign missionary body."

In the Shanghai Report (for three provinces) p. 15, occurs the following: "Whereas the number of missionaries who devote their time to direct evangelistic work is altogether inadequate and strangely out of proportion to the need" etc.

In the Tsinanfu Conference occurs a recommendation to the home boards: "earnestly entreating them to increase largely their contributions, both of men and money, for evangelistic work for the next ten years."

And the Peking Conference puts the matter in a still stronger light: "We cannot deprecate too strongly the tendency apparent in many quarters, owing to the exigencies of other necessary branches of the work, to obscure the direct presentation of the truth as it is in Christ Jesus, or to relegate it to an inferior position in our plan of campaign; and we view with great concern the disproportionately small number of those whose lives are entirely devoted to this task."

Now contrast the above quotations with the final finding of the National Conference, which only "Considers it urgently important at the present time to provide for and to safeguard the maintenance of an adequate supply of workers, Chinese and foreign, for the organization, prosecution, and extension of purely evangelistic work; and

urges that a due proportion of funds be allocated for effective equipment for this purpose."

I maintain that the National Conference, which naturally will be taken as the final vote of the missionaries in China on this question, has not fairly represented the prevailing sentiment of the previous sectional conferences. Their finding practically relieves the home churches of all responsibility *for increasing the number of foreign evangelists on the field.*

This may not have been intended, but this is practically what a fair reading of their resolution amounts to. You will notice that nothing whatever is said about the utter inadequacy of the present force to accomplish the work within the next ten or fifty, or even a hundred years.

The Evangelistic Association, appointed by the Centenary Conference, reported that within the next ten years 3,200 more men and 1,600 more women, specially qualified as leaders and organizers, would be needed to overtake the work; and 150,000 Chinese evangelists to cooperate with them. The Edinburgh Conference says: "It has been calculated that an irreducible minimum of 10,000 missionaries is required for the evangelization of China." And Dr. Cochrane, in his *Survey of the Missionary Occupation of China*, states: "The number of Chinese giving all their time to church and evangelistic work in the one province of Kiangsu does not greatly exceed 300, while the whole 300 would be barely sufficient to meet the needs of the great city of Shanghai alone, where, in the purely native quarter, with a population of over 300,000, there are probably only about half-a-dozen churches."

Statements to the same effect could be multiplied indefinitely, and yet in the face of such facts, and while the churches and missionary societies at home are looking for light and leading to the field, the National Conference has nothing more to say in regard to the urgency of the need of increased evangelistic staff and equipment, than that the churches should "provide for and safe-guard the maintenance of an adequate supply of workers, and urges that a due proportion of funds be allocated for effective equipment for this purpose." No hint is given as to what constitutes in their opinion an adequate supply of workers. The church at home is left to find that out from their own calculations, while on the other hand a visitor to the Conference, the Rev. Dr. Franklin, bears his testimony to the *tremendous emphasis* laid upon the need for better institutions of learning which characterized that gathering.

Perhaps some explanation of this attitude on the part of the National Conference may be found in the preceding paragraph of their report, where the responsibility for evangelizing the nation is rightly assigned to the Chinese churches. But is it not a question whether the churches have at the present time reached that stage of development when they can be left to undertake this task, and when the foreign missionary evangelist can be withdrawn? Would the result not turn out to be what has been experienced in the history of industrial and commercial enterprises before now in China? Dr. Wardlaw Thompson said recently in London that he regarded the vision of the native church taking up the work as a

fair vision, and one which would be realized by a gradual process now going on, but *not immediately*.

What we have to beware of is the increasing tendency to subordinate the preacher to the teacher; to leave the masses in their ignorance in order to give a highly specialized education to the few; to shift the emphasis from the foolishness of preaching the Gospel to the wisdom of teaching modern science.

The National Conference seems to have been quite aware of this growing tendency when it states: "The foreign missions will best contribute to this end, not by weakening their staff of evangelistic workers," as if this process were already in full force. What they ought to have done was to warn the churches against this down grade policy.

I have not time to enter upon the question of the disastrous results likely to accrue from an adherence to this policy, but already its effects are to be seen in one of the older missions, where concentration for the sake of higher education is leading to a gradual diminution of the evangelistic staff, and even of its ordinary medical missionaries.

With kind regards, I am,

Yours sincerely,

OLD MISSIONARY.

"MISSIONARIES ON FURLOUGH."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The article, and editorial note, in your July issue, on the above subject, are timely. May I crave space to emphasize the words *re the missionary's furlough message?* As

stated, he should speak, (1) "without over-stating the favorable," (2) "without under-stating the difficulties" and (3) "without bolstering up his particular plea." These three dangers should be candidly faced, and overcome—especially, perhaps, the last. To be truthful and wise, unselfish and proportionate, must be the steady aim of the missionary speaker. "THE WIDER LIFE," that takes into full view the work of other Missions, and the work in other lands,—this "WIDER LIFE," is, perhaps, as important as the "Deeper Life," or "Higher Life," if we would truly "fulfil our ministry" when on furlough. And with

this end in view, is it not well for missionaries on the field, to prepare for furlough, by making a regular place in their prayers, in their reading, and in their giving, for that "largeness of heart"—that freedom from national or denominational narrowness—which is so prominent in the life of the Lord Jesus Christ? One missionary in China, known to the writer (who trusts there are many like him!), sends yearly small gifts to more than half a dozen other Missions working in Africa, South America, Europe, etc.

Yours, etc.,

DISCIPLE.

Missionary News

Canton Christian College Notes.

Active Christianity among the Students.—In addition to the student preaching bands which go to the villages every Sunday afternoon, some of the young men, under the direction of Dr. T. S. Liu, have been making visits to one of the city prisons to preach. This is a remarkable departure, inasmuch as the request for this work came through the chief-of-police of Canton, who is not a Christian.

During the present semester, two of the College students, twenty-six from the Middle School and four from the Grammar School have joined five different churches in Canton. In all, thirty-two students have entered the church since the first of February. It is significant that nearly all of them are older students. Of the Middle School students, seventy per cent. were from the three higher

classes. The fifth year class is now composed entirely of Christians. Of the fourth year class all but one are members of the church.

During the semester, seven of the College coolies have been baptized, all through the efforts of one faithful coolie, himself a recent convert. Reports from the hospital are also most encouraging. Six of the eight nurses are now Christians, and several of the coolies and others are eager to become Christians. Daily services are held for the patients, and a Sunday morning service for patients, nurses, coolies, and all others who care to attend, as well as a Thursday evening prayer meeting under the leadership of Dr. Liu, and Sunday morning Bible classes for the women-servants, led by Miss Chung Wai Ha.

Broadening Our Viewpoint.—As a member of the Committee on Survey and Occupation, ap-

pointed by Dr. Mott's conference in Canton, Mr. Fuson, in company with Rev. H. O. T. Burkwall, also a member of this committee, spent the month of April travelling through eastern Canton province. They gathered data for a new missionary map, and Mr. Fuson made a special study of education. The College is anxious that members of the staff shall take from time to time such trips as this, in order that it may profit by the reports brought back, and thus be enabled to have an intelligent and sympathetic understanding of the other mission schools and their problems. The missions working in these sections have well worked out systems of education, embracing primary, grammar, and middle grades. The Swatow Baptist Academy is already sending its graduates to the Christian College, and the Anglo-Chinese College under the English Presbyterians is expecting to co-operate with us in higher education. These two institutions, at present the only schools of middle grade using English as a medium, will be valuable allies in developing our college departments. The Basel Mission, although its plan of education had hitherto looked toward German as the language for western training, had adopted English in their newly opened middle school at Ka Ying, as a branch of instruction. The Basel Mission educational system is the most highly developed in Kwangtung province.

The Word of God for Annam.

The Annamese have no Bible in their own language. Think of it! A people whose history dates back more than a thousand years and yet they have no

translation of that Word which leads men to the Light and Eternal Life. Such is the sad fact. They are still groping on in darkness while the Light is being brought to others about them. The Siamese, the Burmese, and the Chinese all have translations of the Bible. The Annamese have none in their own language, and until recently the land of Annam has been unoccupied territory, and the Annamese a neglected people.

It is true that the classical Chinese version of the Scriptures has been distributed, but it does not meet the need, for it is a written language, therefore only a very few of the upper classes can read it, and fewer still are able to understand its message. It is very much like having only the Latin Bible for Anglo-Saxon races to-day. Suppose God's Word in Latin were the only copy you possessed to-day, would you be able to get the comfort and spiritual profit that you now receive as you daily look to God for help and guidance?

Some years ago, an agent of the British and Foreign Bible Society arranged for a Catholic, who was well versed in the Annamese language, to make a translation of the Gospels and Acts. This translation was made from the French Ostervald edition, into the Annamese Colloquial, using the Spanish-Portuguese Romanized system.

Since going to Annam, we have been able to revise the Gospel of Mark. We have used the Annamese character, which is much the same as the Chinese character, while for many words Chinese characters are also employed. *It is our purpose to print a small tentative edition of the Gospel of Mark.* In all there are about 1,200 different char-

acters used in Mark, and we must have about 280 new characters made. This is not to be used for general circulation, but is to be put into the hands of men of the educated class so as to have the benefit of their criticism, in order that the next edition may be as near a perfect translation as possible.

For the making of matrices, purchase of new characters, and printing of this edition, we will need about \$100.00 gold. We are sure that there are many of the Lord's people who are able, and who desire to help along in this needy part of the new work in Annam. Offerings for this purpose will be gratefully acknowledged.

It is also our aim, the Lord willing, to continue revising Luke, John, Acts, and later, Matthew also, if the manuscript can be obtained.

Finally we ask you to pray much that the Lord will bless the workers on the field and fit us more fully for this great work. Pray also for those who are asking for baptism, and for all who have heard the Word of Life in Annam.—*South China Tidings.*

Women's Summer Conference at Wo Fo Ssu.

There was no doubt as to whether North China was ready for a Conference or not. The suggestion had only to be made and it was no longer an open question. Missionaries and Chinese Christians responded with such enthusiasm that a Conference Committee was organized at once, and quite a while before the date of the Conference there was double the number of registrations planned.

Miss Ruth Paxson was the executive, and Miss Miner, the president of the only college for women in China, was the presiding officer. Miss Katherine King was business manager, Miss Frances Taft had charge of the discussions of the Young Women's Christian Association methods, and the recreation and gymnastics were in the hands of Miss Mayhew and Miss Saxelby. The sympathetic cooperation of the Young Men's Christian Association, the careful planning of the Conference Committee, and the wise advice of Miss Miner added much to the success of the Conference.

Saturday, June 21st, proved to be a clear, warm day. We all started in rickshas, but some were obliged to change to two carts as soon as we left the Peking Wall. Others walked and still others rode on donkeys. We formed an imposing party, and quite felt our own importance, too, when we found we had a special guard of soldiers to accompany us.

After we had passed the Summer Palace we were in a rolling hill country, among the old Manchu garrison villages and watch-towers. The people came out in crowds to see us pass. They looked just as tall and proud as if they were still ruling the land. As we bumped over the stony river-bed up the valley, the wooded spot where Wo Fo Ssu, the Temple of the Sleeping Buddha, was hidden, came into view.

The northern and eastern sections of the temple, and the Empress Dowager's resting place, a series of buildings and courtyards on the west, have been rented by the Young Men's Christian Association for summer conferences for fifteen years.

Such an ideal spot, as it is, with its beautiful old trees, its great variety of birds, its piles of rocks, and an unexpected summer-house or shrine here and there, makes a splendid place for a gathering of this sort. Perhaps the greatest drawback was that the apricots were not yet ripe and were still tempting enough to eat. The conference doctor had a serious time trying to make her younger countrywomen realize the foolishness of indulging in them at this stage of their development.

All were ready for the evening meal that first day. The big dining room was filled with some eighty Chinese and about fifteen foreigners. There were two kinds of food served, native and foreign. Occasionally, during the Conference, we would change about for variety's sake and try to decide over again which of the two styles we did like the better after all. The rooms we were ushered into for the night were bare, not a bench to put a wash-bowl on, or a nail in the wall. It was a great scramble to put up the cot-beds and hang the mosquito nets for such a mob. One can picture the commotion, when it is made plain that from fifteen to forty girls slept in one great hall together, and that each had to have her own net arranged.

On Sunday the Conference opened with an early morning meeting led by Miss Paxson. There the note of the Conference was struck, and the girls understood and responded wonderfully.

With Monday began the regular routine of the Conference life that we all know so well. The Bible classes for the students met in the little summer-houses and in the Assembly

Hall, while the teachers met in a Personal Workers' Class with Miss Paxson, in another court. During the Mission Study Class no textbooks were used. The course of six lectures was given by different people, four of whom were Chinese women. Between this hour and the last hour of "Methods," Miss Mayhew had the whole Conference in a gymnasium class. She used one of the artificial ponds until the rains partially filled it and turned it over to the frogs for a playground. And a good time they had of it, too, as we who counted the hours of the night to their croaking can testify.

After dinner came the rest hour, and then an afternoon of fun, games or tennis, or climbing the hills, or visiting a neighboring temple. One afternoon the leaders gave the delegates a reception in one of the summer-houses. All wore cards, bearing their name and institution. Among the group were 24 teachers and 50 students, representing altogether 16 schools, 9 denominations, 8 provinces and Korea. One of the features of the reception was fancy Indian club swinging by Miss Mayhew.

College day was a great surprise to many of us, for the Chinese girls entered into the spirit of it so enthusiastically, and proved to have more than an ordinary amount of histrionic ability. Some gave little plays and tableaux, representing Conference or other scenes. One group portrayed the educated older sister returning home to her poor, ignorant people, bored by their stream of questions regarding the foreigners and her life at school, and answering snappishly. It was given as a warning! Another school gave us a hospital scene, a good take-

off on a stupid, old country woman coming to her first clinic. Nothing made us feel our fellowship and kinship in the Young Women's Christian Association the world over as the singing of the old Silver Bay Song:

"We cheer Wo Fo Ssu! We cheer
Wo Fo Ssu!

We cheer, cheer, cheer, cheer,
cheer, Wo Fo Ssu!

And although we come from different
schools, we'll ever faithful be

We'll cheer, cheer, cheer Wo Fo
Ssu."

The leaders and secretaries gave their stunts as well, much to the amusement of the girls.

Especially strong speakers were secured for the platform meetings. Among these were Mr. C. T. Wang, vice-speaker of the Senate, Mr. C. Y. Chang, China's delegate to the Edinburgh Conference, and now a secretary of the Chinese Continuation Committee, and Pastor Ding Lee Mai, who is known to many as the D. L. Moody of China.

Pastor Ding's meetings were very helpful; the first was a Round Top meeting on the hill behind the temple. Right in the middle of the meeting a sharp thunder shower came up and drove the girls in a frantic rush down to the Assembly Hall. We couldn't help wondering whether they would be able to quiet down and get into the spirit of the meeting again, when we heard singing from the hall. Those who had reached there were heartily singing a familiar hymn. Pastor Ding continued

his talk where he had left off and one would hardly have known that there had been such an interruption.

It had been deemed wisest by the Conference Committee to limit this first conference to Christians. On the last Sunday afternoon, Pastor Ding led the meeting at which the girls had an opportunity to tell what the Conference had meant to them personally. Some said they came for a good time or because they were urged, but now couldn't be grateful enough for what they had received. Many who had previously led earnest Christian lives, felt that they had during these days come to realize the meaning of a life wholly surrendered to God. One girl testified that whereas before she had witnessed with words only, now her life must be her most forceful witness. A teacher made the frank confession that although she had been teaching in a Christian school, she had never given God the first place in her life: there had always been personal ambitions that she was not willing God should control. At this Conference she took the final step.

As one after another spoke and the ruling note of the testimonies was personal responsibility for winning others to Christ, we knew that the purpose of the Conference had been realized. We could see what it was going to mean to the homes and villages around about, and we long for the day, when, as in the homeland, there shall be a conference in every section of China.

The Month

The struggle between the Government and the rebels has continued. Most activity has been shown in East Central China and in the South; in general the Government troops have been victors.

KIANGSU.

After being driven back from their attempt to capture the Arsenal at Shanghai, the rebels concentrated at Woosung Forts. This place the Government troops proceeded to invest. Some fighting took place at Kiangwan, but just as the Government troops were moving forward to take the Forts, word was brought that those inside had decided to turn them over. When the Government forces entered, it was found that many of the soldiers had already left. These afterwards turned up at Kading where they made considerable trouble. They finally evacuated that place in a manner similar to that in which they left the Woosung Forts. Chapei, a section on the northwestern part of Shanghai was the scene of considerable excitement. On the request of many of the residents, Chinese included, foreign troops were sent in to protect property and to preserve neutrality. At first, permission to pass through was denied both to rebel and Government forces, but later the Consular Body decided to allow the Government troops to pass through. The rebels having all apparently left Shanghai, and general quietness having resulted, on August 18th, the foreign guards were withdrawn.

Considerable disturbance took place in Chinkiang where Government troops and rebels carried on a desultory sort of warfare. It was difficult to tell just how the situation lay. At Nanking also there was considerable uncertainty. On August 16th and 17th, very heavy fighting took place. The Government troops took and attempted to hold Purple

Mountain, but the rebel forces charged them and drove them away. This caused the rebels to take courage and to feel that they were in a position to hold the city. The last reports stated that Nanking was still in the hands of the rebels.

KWANGTUNG.

The Revolution created considerable disturbance in Canton. A British steamer was fired on by the rebels. Tutuh Chan Kwing-ming finally fled with a price of sixty thousand dollars on his head. The proclamation of the independence at Kwangtung was soon abrogated. The people showed considerable enthusiasm over this return to loyalty, and demanded that the Provincial Assembly, that had passed the declaration of independence, should be dissolved. However, later there was much fighting around and in Canton during which the Mint was looted, and it was reported that five thousand were killed. It was estimated that the second Revolution cost Canton at least ten million dollars.

THE WEST.

Chungking was also declared independent. In general, though, there did not seem to be much fear of the loyalty of Szechwan Province. After some struggling the Government forces were reported to have regained the city.

REFUGEES.

Quite a number of men prominently connected with the Revolution fled to Japan, among these being Dr. Sun Yat-sen, who went first to Formosa and then to Japan. From Japan Dr. Sun issued a statement in which he declared that the despotism of the Manchus had been replaced by Yuan Shih-kai. He appealed to those who desired peace to furnish no further

financial assistance to President Yuan. Just before he left for Japan it was intimated to him that his presence in Shanghai was undesired. Huang Hsing also went to Japan under the name of Chozo Imamura.

PEKING.

The general attitude of the Government seemed to be one of satisfaction that their cause would prevail. A new Cabinet was formed. The Chinese Press also predicted that the election of the President would

take place in October. The Government suggested, for the purpose of strengthening the Central Government, that the names of the Provinces should be abolished and districts introduced instead. A Presidential Mandate also ordered the dissolution of the Hunan Assembly for refusing to acknowledge the Parliament in Peking. The committee that is drafting the Constitution recommended that with the approval of the Senate the President should be able to dissolve the House of Representatives.

Missionary Journal

BIRTHS.

At Suchien, N. Kiangsu, July 1st, to Rev. and Mrs. W. F. JUNKIN, a son (William Francis).

At Tehshan, near Changteh, Hunan, July 27th, to Mr. and Mrs. J. GARDNER, C. I. M., a daughter (Olive Jean).

DEATHS.

At Taikuhsien, Shansi, August 3rd, Mrs. H. H. K'UNG, Educational Work of American Board Mission.

At Kuling, August 3rd, Eric, son of Dr. and Mrs. W. E. TAYLOR, Y. M. C. A.

At Karuizawa, August 6th, JOHN STEWART, only son of Mr. and Mrs. J. S. BURGESS, Y. M. C. A., Peking.

ARRIVALS.

July 14th, Miss R. BARROWCLOUGH, Wesleyan Mission.

July 28th, Mr. W. POTT, A. C. M.

August 1st, Mr. and Mrs. C. H. S. GREEN, (ret.); Miss A. E. ELDRIDGE, (ret.), all C. I. M.

August 2nd, Mr. and Mrs. F. C. H. DREYER, (ret.) C. I. M.; Miss R. M. ELWIN, Am. Ch. Miss.

August 15th, Miss M. C. HARTFORD, M. F. M., (ret.).

August 18th, Miss A. McQUILLAN, Ch. of Scotland Miss., (ret.); Rev. R. E. WOOD, Miss M. E. WOOD, Rev. H. F. HAYWARD, and Mr. BRUTON, all Am. Ch. Miss.

August 19th, Rev. and Mrs. G. C. WORTH and child, Am. Pres. Miss. South. (ret.).

DEPARTURES.

July 29th, Rev. H. A. H. and Mrs. LEA, Miss J. B. PEARSE, Miss G. PEARSE, C. I. M., for Eng.

July 30th, Mr. C. A. OLSON, C. I. M., for Sweden.

August 1st, Mrs. C. M. JEWELL, M. F. M., for U. S. A.

August 2nd, Dr. and Mrs. WOLFENDALE, C. M. M., to U. S. A.

August 5th, Mr. and Mrs. A. K. MACPHERSON, Mrs. T. E. BOTHAM, C. I. M., for Eng.

August 9th, Dr. and Mrs. G. R. DAVIS, M. F. M., to U. S. A.

August 10th, Miss K. WARNEY, and Miss A. C. WEDDERSPOON, both Ch. of Eng. Zen. Miss., to England; Miss O. JONES, Ch. of Eng. to Ireland; Miss M. I. JONES, Am. Bapt. Miss. to U. S. A.

August 15th, Dr. and Mrs. DABNEY, Am. Ch. Miss., for U. S. A.; Mr. and Mrs. J. LAWSON, C. I. M., for N. Am.

August 16th, Miss M. M. MAUDERSON, M. D. (M. F. M.) for U. S. A.

August 17th, Rev. C. and Mrs. THOMSON, C. I. M., for U. S. A.

August 18th, Miss WREKES, Ch. of Eng. Zen. Miss., to Ireland.

August 22nd, Rev. H. C. BARTHE, and Miss L. MAIER, both Independent, to U. S. A.

August 27th, Rev. R. and Mrs. ELLISON, W. M. S., Canton, for Great Britain.

